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# A Study of the Lay Teacher Program in the Catholic Elementary Schools in the State of Iowa

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A STUDY OF THE LAY TEACHER PROGRAM IN THE  
CATHOLIC ELEMENTARY SCHOOLS IN THE  
STATE OF IOWA

by

JAMES MICHAEL JANSSEN

A Thesis Submitted to the Faculty of the Graduate School  
of Loyola University in Partial Fulfillment of  
the Requirements for the Degree of  
Master of Arts

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## TABLE OF CONTENTS

	Page
LIST OF TABLES.....	111
Chapter	
1 INTRODUCTION.....	1
EARLY HISTORY OF THE LAY TEACHER IN THE UNITED STATES.....	3
ADVANTAGES OF LAY TEACHERS IN CATHOLIC ELEMENTARY SCHOOLS.....	6
STATISTICS REGARDING CATHOLIC EDUCATION IN AMERICA.....	10
2 STATEMENT OF THE PROBLEM.....	14
3 PERSONNEL ADMINISTRATION AND THE LAY TEACHER.	38
4 RELATIONSHIPS BETWEEN SISTERS AND LAY TEACHERS	59
5 ATTITUDES OF LAY TEACHERS TOWARD TEACHING....	69
6 RECAPITULATION AND CONCLUSIONS.....	95
APPENDIX .....	100
BIBLIOGRAPHY .....	150

## LIST OF TABLES

### TABLE

1	Number of Sister Principals Cooperating in this Study By Furnishing Names and Addresses of the Lay Teacher	18
2	Number of Lay Teachers Cooperating in This Study	19
3	Statistics Regarding Catholic Education in Iowa	20
4	Number and Percentage of Sisters and Lay Teachers on the Faculty in Schools Employing Lay Teachers	21
5	Number of Catholic Schools. Number of Lay Teachers. Number and Per Cent of Schools Employing Lay Teachers	22
6	Number of Schools Employing None, 1-3, 4-5, Or More Lay Teachers	23
7	Marital Status of Lay Teachers in Iowa	24
8	Chronological Age of Lay Teachers	25
9	State Certification of Lay Teachers	26
10	Type of Certificate Held by Lay Teachers	26
11	Catholic School Teaching Experience of Lay Teachers	27
12	Number of Years Lay Teachers Have Been Employed in Catholic Schools	28
13	Public School Teaching Experience of Lay Teachers in Iowa	29
14	Number of Years Lay Teachers Employed in Public Schools	30
15	Number of Years Lay Teachers Have Been Teaching in the Present School	31
16	Number of Lay Teachers Possessing a College Degree	32
17	Number of Lay Teachers Taking College Credit Courses	34
18	Number of Lay Teachers Reporting an In-Service Program	35
19	Number of Lay Teachers Reading Educational Publications	36
20	Grade Assignment of Lay Teachers	36



21	Class Size of Lay Teachers	39
22	Number of Lay Teachers Supervising Extra-Curricular Activities in Catholic Schools	40
23	Types of Extra-Curricular Activities Supervise by Lay Teachers	41
24	Number of Lay Teachers Teaching Catechism Class	42
25	Monthly Salary Range of Lay Teachers in Iowa	43
26	Number of Months Lay Teachers Receive Salary	44
27	Range of Yearly Salary for Lay Teachers in Iowa	45
28	Number of Lay Teachers Who Feel Adequately Paid	49
29	Number of Lay Teachers Covered by Social Security	50
30	Number of Lay Teachers Who Receive An Increase in Salary	51
31	Number of Lay Teachers Receiving Fringe Benefits	52
32	Number of Lay Teachers Receiving Deductions in Salary Because of Sickness or Attending Education Meetings	53
33	Number of Lay Teachers Receiving Additional Income in Form of Benefits	53
34	Source of Income of Lay Teachers Who Receive Benefits	54
35	Number of Lay Teachers Finding It Necessary to Work for Additional Income	55
36	Number of Lay Teachers Having a Written Contract	56
37	Number of Lay Teachers Having An Assurance of Tenure	57
38	Persons Through Whom Lay Teachers Obtained Teaching Positions	58
39	Number of Lay Teachers Reporting Having Received Help From the Principal to Become Oriented to School	59
40	Number of Lay Teachers Reporting Having Received Help From the Sisters to Become Oriented to School	61
41	Number of Lay Teachers Who Participate in Faculty Meetings	62

42	Number of Lay Teachers Willing to Cooperate With the Sisters in Carrying out School Programs	63
43	Number of Lay Teachers Who Report a Spirit of Harmony and Cooperation Between Themselves and the Sisters	63
44	Number of Lay Teachers Who See a Difference on the Matter of Discipline Between Themselves and the Sisters	64
45	Number of Lay Teachers Who Call on the Principal for Assistance in Discipline	65
46	Number of Lay Teachers Who See the Need of Supervision in the Classroom	66
47	Number of Lay Teachers Who Feel that Recognition is Given by the Sisters	67
48	Number of Lay Teachers Who Feel Parents are Satisfied to Have Them Teaching in Catholic Schools	68
49	Number of Lay Teachers Who Report a Turn-Over of Lay Teachers	69
50	Number of Lay Teachers Who Look Upon Teaching in a Catholic School as a Part of Catholic Action	70
51	Number of Lay Teachers Expressing Satisfaction Teaching in Catholic Schools	71
52	Summary of Reasons Given by Lay Teachers For Satisfaction Teaching in the Catholic School and Number of Dissatisfaction	74
53	Summary of Reasons Listed by Lay Teachers Why They are Teaching in Catholic Schools	76
54	Summary of Ways to Recruit Lay Teachers for Catholic Schools in Iowa	79
55	Summary of Non-Financial Compensations Experienced by Lay Teachers	81
56	Summary of Ways Sisters Could Make Lay Teacher's Work More Satisfactory	83
57	Summary of Reasons Why There Are Not More Lay Teachers	85
58	Number of Lay Teachers Who Feel That Recognition is Given By The Parish Priest for Their Services	86

59	Number of Lay Teachers Who Feel That Recognition Is Given by Parents For Their Services	87
60	Number of Lay Teachers Reporting Receiving Help From Priests in Becoming Oriented to School	88
61	Number of Lay Teachers Reporting Having Received Help From Parents to Become Oriented to the School	89
62	Number of Lay Teachers Planning to Continue Teaching in Catholic Schools	90

## INTRODUCTION

Thousands of years ago there walked on the dusty roads between the northern boundary of Judea and the southern limits of Galilee of the Holy Land the World's Greatest Teacher, Jesus Christ, the Son of God. Our Lord who taught in the Temple of Jerusalem before the learned ancients and to the common people from a fishing boat near the Sea of Galilee, never wrote down one word. The events and sayings of our Divine Saviour were recorded by His disciples in the inspired writings which we know today as the New Testament. In the Scriptures we find these memorable sayings; "He that shall do and teach, he shall be called great in the Kingdom of Heaven." and "They who instruct others unto justice shall shine as stars for all eternity." The last spoken and recorded words of Christ were said near the mountain of Bethany before He ascended into heaven. Our Lord in his parting admonition said "Go therefore and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all that I have commanded you, and behold, I am with you all days even unto the consummation of the world," Since that day, the followers of Christ have taken up the challenge for the cause of Christian education. Wherever the Cross has been erected in this world, the words of Jesus Christ are being fulfilled. Down through the ages schools from the primary grades to the higher levels of universities have been established. The clergy and laity have always cooperated with the Bishops, successors of the Apostles, to carry out the admonitions of Christ. The words of counsel which Our Lord expressed were meant for all men of all time, from the Holy Father down to the layman.

All of us today have a part to share in the cause of Christian education. All who help teach help the Bishops to fulfill this commission of Christ "to go forth and teach." These words have as much importance today as they did in the year 33 A.D. Anytime we read a Catholic education periodical, we realize many problems are facing our schools in this country, namely, the great increase in enrollments, inadequate school buildings, rising cost of construction, and most pressing, the lack of religious teachers. The statistics of well informed educators indicate our schools are overcrowded. At the present time we are educating about sixty per cent of the Catholic youth in parochial schools, and this percentage will decrease in the coming years. Many are being denied the opportunity to learn the truths of the Catholic religion, which are imparted through Catholic schools.

Catholic administrators must do everything in their power and to the best of their ability to teach the majority of children of Catholic faith in parochial schools. By the means of the Catholic educational system, we further this mission of Christ "to go forth and teach."

Each period of time in the history of the Church, certain challenges are given to various generations. Today it is the shortage of the religious who teach in Catholic schools. We now look to the dedicated laity to share in the work of Christ by joining with the religious to teach.

The material in this thesis concerns itself with the lay teacher program now operating in a number of Catholic schools in the State of Iowa.

## EARLY HISTORY OF THE LAY TEACHER IN THE UNITED STATES

To the casual observer of Catholic schools today, the lay teacher on the faculty of our elementary schools is a recent innovation. A few look with suspicion on the wisdom of a layman teaching with the Sisters in the same school. Some administrators look upon the lay teacher as a temporary necessity to fill in until a new Sister arrives from the Motherhouse.

We read in the early days of our country that lay teachers played an important role as teachers in Catholic schools. In the year 1640 the first Catholic school in the Crown Colony of Maryland was opened to the children of Newton. A certain Ralph Crouch deserves this important honor as the first lay teacher of the English speaking colonies in America.<sup>1</sup>

Sisters were a rarity in the beginnings of Catholic education. Prior to 1790 there was only one teaching Sisterhood in America, the Ursulines, who came from France and opened their school in New Orleans. Schools were far different than they are today in regard to teaching methods, professional background, and salaries. Anyone who wanted to teach could seek employment in a school even though he lacked qualifications. Sometimes the church organist or sexton would take charge of teaching school for the parish priest. A few teachers were employed to pay off their debts, as indentured servants from Europe.<sup>2</sup>

It is interesting to note that certain religious communities today had their origin in dedicated lay women. A group of women teaching in Catholic schools would band together to form a religious society.

<sup>1</sup>Carl J. Ryan, "The Lay Teacher in the Catholic School," Homiletic and Pastoral Review, XLVIII (May 1948), 574.

<sup>2</sup>Ibid.

One of the first of these groups was begun by Mrs. Seton. Elizabeth Seton, in June of 1808, opened a private school as a means of financial support in Baltimore. It was a boarding school for young girls. Cecilia O'Conway assisted Mrs. Seton in the beginning, and later on other women joined in helping teach the girls. A year later, with the approval of Archbishop Carroll, a religious community was formed, known today as the Sisters of Charity.

The Sisters of Loretto in Kentucky owe their origin to Mary Rhodes, Christina Stuart, and Nancy Haven who opened a school in a little log cabin in 1805. On April 25, 1812, these women and others who had joined them dedicated their lives to God in the cause of Christian education at Harden's Creek, Kentucky.

So it was with the beginning of the Sisters of Charity of the Blessed Virgin Mary. Its establishment was an outgrowth of the generosity of five young women of Dublin, Ireland, who left their homeland for America to establish schools. Mary Frances Clarke later became Superior of this newly organized religious community.<sup>3</sup>

Classes were small until 1830, when the tidal wave of immigration came from Europe. The First Plenary Council of 1852 was concerned with the thousands of Catholic immigrants in this new land. The Council strongly advised the building of parish schools to serve as a focal point for the newly arrived people and to teach the children the tenets of the Catholic faith.

<sup>3</sup>Elinor Tong Dehey, Religious Orders of Women in the United States : (Hammond, Indiana, 1930), 70-110.

As the Catholic population increased each year, it was necessary to ask the teaching Sisterhoods of Europe to take charge of the parish schools. The layman faded out of the picture because of their small numbers and because they were not as competent as the Sisters. The dual system of public and private schools placed a great financial burden on Catholic parents. Because the parish priest was unable to pay large salaries to the laymen, dedicated Sisters offered their services at a low remuneration. The religious from Europe now were staffing completely the Catholic schools. The pastor now has a source of supply and was able to pay the Sister's low request for money.

Since that day Sisters have become the teachers in Catholic elementary schools because of tradition and economic factors. This system continued until the Sisters were unable to keep pace with the supplying of teachers and the rising enrollment in Catholic schools because of the high birth rate following World War II. The decrease in religious vocations in recent years has also added to the shortage of Sisters.

Once again in our Nation's history we turn our thoughts to the dedicated laymen. History seems to repeat itself as the lay teacher is asked once again to help staff Catholic schools. We hope that the lay teacher will become an integral part of our Catholic educational system today and tomorrow.



## ADVANTAGES OF LAY TEACHERS IN CATHOLIC ELEMENTARY SCHOOLS

Pope Pius XI in his famous encyclical "Christian Education of Youth" of 1929 pointed out the need for lay teachers when he wrote, "The harvest indeed is great, but the laborers are few. Let us pray the Lord of the Harvest to send more such workers into the field of Christian education, and let their formation be one of principal concern of the pastors and of the superiors of religious orders.<sup>5</sup> Also, he further points out in this great treatise, "Indded, it fills our soul with consolation and gratitude towards the Divine Goodness to see, side by side with religious, men and women engaged in teaching, such a large number of excellent lay teachers. All these labor unselfishly with zeal and perserverance in the direction and formation of youth."<sup>6</sup>

Rev. Francis B. Cassilly, at the annual convention of the Catholic Educational Association in Milwaukee in July 11, 1907, stated "There is an immense reservoir of activity in our Catholic laymen. Laymen are willing to work for a good cause. Let our Catholic laymen be awake and doing, for on their efforts will depend, in great part, the future well-being of the Church and society in our country."<sup>7</sup>

If Catholic school officials accept the lay teacher as an integral part of the Catholic educational system, they can derive many benefits from the lay teachers themselves. The writer lists the following advantages of lay teachers in our parochial schools.

<sup>5</sup>Pius XI, Christian Education of Youth, encyclical letter (New York The Paulist Press, 1929), 34.

<sup>6</sup>Ibid.

<sup>7</sup>John W. Donohue, "Yesterday's Problems Today," America (Sept. 1957), 580.

1. Catholic schools can maintain their high standards with the addition of qualified lay teachers.

2. Other schools can be opened with the release of Sisters from schools where lay teachers are added to the faculty. Thousands of other Catholic youth will have the advantages of a Catholic education.

3. Lay teachers can fill vacant positions caused by the insufficient supply of religious teachers.

4. Lay teachers can be exponents of the lay apostolate. This means sharing in the work of Christ's kingdom on earth.

5. Lay teachers can more effectively represent the laity in school affairs.

6. The large number of students in each class can be decreased and make possible a better teacher-student ration.

7. Lay teachers can more frequently represent the parish school at secular conferences and meetings.

8. Older nuns can be given a better opportunity to retire after many years of faithful service.

9. Lay teachers can supervise such after school programs as social and athletic events, field trips to historic and educational places where Sisters would not find it convenient.

10. Lay teachers be a connecting link between the school and the community. A lay teacher is in a more opportune position to explain school policies to clubs and organizations.

11. Lay teachers would be of service in public relations for the school as attending P.T.A. meetings at night when Sisters would find it inconvenient to be present.

12. Lay teachers would give good examples of the Catholic faith. Some students have a strange notion that there are two norms of living a Catholic life. The Lay teacher can show by her good example that good living is a part of everyday life.

13. Lay teachers know the problems of the community in which the students live. The lay teacher is in a better position to know what students do after school hours than the Sisters who retire to the convent after school hours.

14. These lay teachers bring to the school an educational background which is different from that of the Sisters; this is good for a school.

15. Lay teachers who are community residents are less inclined to move than the Sisters, whose appointments many times are changed each August. Because of the lay teacher's stability, they would be a source of guidance to students later on in life.

16. Lay teachers can create an interest and foster vocations to the teaching field. Sometimes, Catholic students think that to be a teacher one must become a religious. We need teachers both for the public and parochial schools in our country. The fault of the annual vocation week held in Catholic schools is the stress upon the religious life as the only vocation to seek.

17. Lay Teachers can be of assistance in providing leadership in parish affairs.

18. The lay teacher program will give to the students the idea of dedicated service.

19. Lay teachers hear constructive criticism of the school more readily than the Sisters.

20. Some students would rather confide their problems in a layman rather than a religious who sometimes is not in a position to appreciate the complex problems of modern living.

21. Student experience with the "practical" living of religion by the lay teacher breaks down the false notion that piety is only for those in the religious state.

22. Some parents think our Catholic schools are too much dominated by religious motivations. Lay teachers on the faculty will dispel this wrong impression.

The advantages of the lay teacher are clear. Those who feel that the lay teacher is a temporary expedient can readily see that the lay teacher has something to offer beside her own ability as a teacher. The Catholic schools can better themselves with the addition of lay teachers to their staffs.

## STATISTICS REGARDING CATHOLIC EDUCATION IN AMERICA

While we may accept the fact that lay teachers provide a great service to education, we are faced with the problem of securing an adequate supply. The shortage of teachers at the present time affects both the public and private schools of our nation. Noted authorities in the field of Catholic education point out that there will never be enough religious teachers to provide a Catholic education for all Catholic youth in the United States. With the addition of lay teachers, two out of three Catholic children will be attending public schools in the years to come.<sup>8</sup> The time has come when we should take an active interest in our public schools.

The vocations to the religious life are not keeping pace with the enrollment of children in Catholic schools. To take care of the great increase in enrollment we need lay teachers who have a contribution to make to Catholic education. The addition of lay teachers will not solve the problem, but it will help to relieve the shortage that is increasing each year. Enrollments are increasing each year in our Catholic schools. There are just more pupils than available teachers. For every one hundred students enrolled in Catholic schools during 1940 there will be one hundred and seventy at the beginning of the fall term in 1960, when the peak enrollment is expected.<sup>9</sup> In 1962 we will need 25,000 more teachers besides those lost to retirement, sickness, and death. Also needed are 43,000 additional classrooms to take care of the increased enrollment.<sup>10</sup>

<sup>8</sup>Marion Rubenstein, "They Keep on Growing," Voice of St. Jude, (February, 1958), 13-15.

<sup>9</sup>William E. McManus, "Too Many Catholic Schools": Columbia, (May, 1956) 5-7.

<sup>10</sup>Ibid.

Urban Fleege points out that the Superiors of religious communities can furnish only two thousand new Sisters for teaching positions each year.<sup>11</sup> The lay teacher becomes the next supply to help supplement the need for more teachers in Catholic elementary schools. Enrollment in Catholic grade schools is growing three times as fast as the number of teaching Sisters.<sup>12</sup> As a matter of fact the Bureau of Census reports that enrollment in the private schools has been two and a half times as fast as that of the public schools since 1948.<sup>13</sup>

Statistics certainly demonstrate the great need of lay teachers in our elementary schools today. It is important to make mention of these facts listed below for our study and understanding.

1. Two hundred and fifty-five communities turned down pleas of pastors to open 4,227 new schools during the years 1948-1952.<sup>14</sup> This is due to the shortage of Sisters to staff new schools.

2. There is a rapid expansion of pupil enrollment in schools everywhere in the United States.

3. Superiors of religious orders are unable to place a Sister in each classroom.

4. There are presently 5,600,000 Catholic youngsters aged five and under in the country, which is twenty-nine per cent of our nation's pre-school children.

<sup>11</sup>Henry C. Bezou, "The Diocesan Superintendent and the Lay Teacher," Bulletin, N.C.E.A., L (August 1953), 353-357.

<sup>12</sup>Neil G. McClusky, "How to Find Lay Teachers and Pay Them", America (April 1957), 121-123.

<sup>13</sup>"Finding Lay Teachers", Ave Maria (August 1955), 5.

<sup>14</sup>Bryan J. McEntegart, "The Challenge of Our Schools", Bulletin N.C. E.A. (August 1956), 283-284.

5. In the year 1958, elementary school enrollment will top the four million mark. In 1960 the estimate is 4,448,000 children. Today 3,800,000 children registered in the elementary schools is an increase of 95,000 over last year. In the year 1945 the enrollment was 2,086,794. Enrollment has almost doubled in a little over a ten year period. There was an increase of 1,059,000 children in the Catholic grade school during the 1950's.<sup>15</sup>

6. Large enrollments are due to the fact that Catholic parents are convinced of the need for Catholic school training and better able to provide financially for it. They appreciate the value of a Catholic education. The parents of today are graduates of the Catholic school system and they want this education for their children.

7. The rising teacher-pupil ratio has greatly increased today. The ratio has increased to 60-70 students per teacher in some schools. The N.E.A. has advised a ratio of more than thirty pupils for each teacher hinders good teaching.

8. The number of lay teachers is increasing each year. In 1952, they constituted only 7.6 per cent of all elementary teachers in Catholic schools. In 1953 lay teachers increased to ten per cent. At the present time they have increased to 17.6 per cent. There are 64,477 religious teachers and 9,357 lay teachers in Catholic grade schools at the present time in the United States. Each year sees the placing of more lay teachers in Catholic schools.<sup>16</sup>

9. The elementary level of education in the Catholic system is important as sixty per cent of teachers are in this level. Seventy-nine per

cent of all Catholic educational institutions are elementary schools which enroll seventy-four per cent of Catholic students.<sup>17</sup>

10. Many older Sisters are teaching today who should have the comforts of the Motherhouse in their declining years. To ask them to teach after many long years of service is against justice and charity for teacher and student.

11. With the ever-increasing new schools and expanded facilities, we need lay teachers in greater numbers just to keep pace. The writer feels it is not a question whether we should employ lay teachers, but how to obtain and retain them. The results of the questionnaire show there is some need for improvement in the lay teacher program.

It is note worthy to point out that in Scotland the teachers in the Catholic schools are mostly laymen. Sisters constitute only four per cent of the teaching staff of the faculty. The Catholic parents have no objection to this system in Scotland. We will have to accustom ourselves in the coming days to the fact that lay men and women will be in Catholic schools more and more. We should thank A,mighty God that these dedicated people are offering theiir services in the cause of Catholic education. It is truly a spirit of self sacrifice and love of God that prompts these people to teach in Catholic schools, sometimes under great handicaps.

<sup>17</sup>Ibid.



## CHAPTER 2

STATEMENT OF PROBLEM

The purpose of this thesis is to investigate some problems of lay teachers in our Catholic elementary schools in Iowa. Included in this study was the economic, professional, and academic status of lay teachers. In order to give a full and comprehensive picture of lay teachers, the results of an inquiry into their attitudes and opinions regarding their conditions of service was included specifically the following problems:

1. What is your academic background?
2. What is your class size?
3. What is your salary for the year?
4. Does the school provide a written contract?
5. Is there a cordial relationship between the Sisters and lay teachers?
6. Do you plan to continue teaching in Catholic schools?
7. What is the main non-financial compensation?

This is not meant to be a crusade for the propagation and diffusion of more lay teachers in Catholic schools. Neither does this study have as its purpose the investigations and manifestations of injustices and unsatisfactory conditions to be found in these schools. What is here presented is merely a straightforward report on the facts as they were found to exist and suggestions cordially submitted by the lay teachers themselves.

The two principal methods of gathering data for such a research study as this thesis represents are the interview and the questionnaire. With a conscious fear of obtaining scattered and inconclusive responses it was decided, nevertheless, to use the questionnaire method. It was practically impossible for the investigator to use the interview technique. Being located in a university about six hundred miles from the teachers to be contacted, having classes to attend, and duties at the parish, the author was compelled to use the questionnaire as a means of gathering the required

data. The material in this thesis was collected from the results of the questionnaire, which was mailed to two hundred and fifty lay teachers in Iowa. The form of the questionnaire appears in the appendix of the thesis.

## RELATED LITERATURE

The amount of literature in the study of lay teachers is very limited. The writer has yet to find one book written on this important subject. All the periodicals to date are listed in the appendix of this thesis. The Catholic Educational Index furnished the source of articles regarding lay teachers. There is certainly a great need for a text regarding lay teachers as their numbers are increasing each year. In the Archdiocese of New Orleans, for example, out of the 2,108 teachers in the Catholic elementary schools, 785 or thirty-seven per cent are lay teachers. One school has twenty-four lay teachers and a lay principal.<sup>18</sup>

The author of this thesis has included many personal comments of the lay teachers. They were given the opportunity to express themselves on the lay teacher program in the school where they teach. Their opinions are very important. Too many times articles concerning lay teachers are written by persons who are not lay teachers. In the Appendix, lay teachers write at length to express their opinions. Reading these comments on the lay teachers give the reader a subjective view of the lay teacher program.

Quigley's dissertation was one of the first formal and scholarly works regarding lay teachers.<sup>19</sup> This thesis emphasized the position and importance of lay teachers in American Catholic education. Novicky did a noteworthy piece of work by means of interviews on a carefully selected sample of seventy-nine lay teachers in various high schools of six dioceses of Ohio in 1950.<sup>20</sup>

<sup>18</sup>Cavanaugh, John Msgr. "Our Catholic Schools, Past and Future," Denver Register (January 12, 1958).

<sup>19</sup>Thomas A. Quigley, "The Lay Teacher in the American School System" (Unpublished Master's Thesis, Dept. of Education, Catholic University, 1936)

<sup>20</sup>William A. Novicky, "Present Status of Lay Teachers in Catholic High Schools" (Unpublished Master's Thesis, Dept. of Ed., Catholic University, 1940)

In addition to this dissertation material, there have been numerous short non informal writings on the subject. Some of these were given as papers at education meetings or articles in periodicals. A layman who has written interesting articles on lay teachers is John. F. Reilly.<sup>21</sup> The majority of articles written by McClusky,<sup>22</sup> Silbermann,<sup>23</sup> and Zook,<sup>24</sup> point out the shortcomings of the lay teacher program as poor salaries, need for better rapport between Sisters and lay teachers, and the advantages of establishing lay teacher's guild association.

Other educators as Cavanaugh,<sup>25</sup> Cronin,<sup>26</sup> McManus,<sup>27</sup> indicate the great increase in enrollment in Catholic grade schools. They quote statistics showing the growth of Catholic education in American Writers as Hold,<sup>28</sup> Welch,<sup>29</sup> give ways to recruit lay teachers, orientation of lay teachers to the Catholic schools, and the need of publicity on advantages of lay teachers.

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<sup>21</sup>John F. Reilly, "Role of Lay Teachers in Catholic Schools," Catholic Educational Review, LI (September, 1953) 465; "Meet Mr. Lay Teacher," Catholic World CLXXX (September, 1954), 456-459.

<sup>22</sup>Neil G. McClusky, "How to Find Lay Teachers and Pay Them," America (April 1957), 121-123.

<sup>23</sup>Eileen Silbermann, "Lay Teachers Speak Their Mind", Catholic Educator (February 1955), 363-364.

<sup>24</sup>Mary Zook, "Lay Teachers in Catholic Schools", Ave Maria (October 1956) 16.

<sup>25</sup>John Cavanaugh, "Catholic Education Past and Future," Denver Register (January 12, 1958).

<sup>26</sup>A. Cronin, "Catholic Schools Need Lay Teachers", America (April 1954) 104.

<sup>27</sup>William McManus, "Too Many Catholic Schools?" Columbia (May 1956) 5-7

<sup>28</sup>Henry M. Hold, "Recruiting Lay Teachers," Bulletin N.C.E.A. (August 1954) 547-550.

<sup>29</sup>Mrs. James Welch, "Work of the Lay Teacher's Guild," Bulletin N.C.E.A. (August 1954) 553-557.

### PROCEDURE

The first step was to obtain the permission of the four Superintendents of Schools in the various Dioceses of Iowa. Their encouragement and advice proved most helpful. They gave the writer a list of schools and their mailing addresses. The next step was to write the 270 Principals of Catholic elementary schools explaining the purpose of this research and asking for the names and mailing addresses of the lay teachers on their faculties. A greater response from lay teachers was anticipated if the questionnaire was mailed directly to their homes instead of the school. The Sisters accepted this plan, as 266 Sister principals responded by furnishing the writer the number of lay teachers in their school, their names, and addresses as indicated in Table 1.

TABLE 1

NUMBER OF SISTER PRINCIPALS COOPERATING IN THIS STUDY BY  
FURNISHING NAMES AND ADDRESSES OF THE LAY TEACHERS

DIOCESE	Letters Sent Out	Relies	No Answer	Per Cent
DUBUQUE	61	60	1	98%
DAVENPORT	22	22		100%
DES MOINES	16	15	1	94%
SIOUX CITY	35	35		100%
TOTAL	134	132	2	98%

Those who had no lay teachers submitted the number of Sisters on the faculty. This gave an up to date picture of the faculty organization in the

Catholic elementary schools in Iowa. The next step was to mail the questionnaire to the individual lay teacher at her home with a return-address-stamped envelope enclosed. The first returns were small; so a follow up letter was sent encouraging the lay teacher to fill out the questionnaire and return it as soon as possible. On December 31, 1957, the general response from the whole state was eighty-five per cent as seen in Table 2. This is above the average for using the questionnaire method. The results of the questionnaire are presented in an accurate, objective and readable form.

TABLE 2  
NUMBER OF LAY TEACHERS COOPERATING IN THIS STUDY

DIOCESE	Questionnaires Sent Out	Returns	No Answer	Per Cent
DUBUQUE	112	94	18	84%
DAVENPORT	46	39	7	85%
DES MOINES	34	28	6	82%
SIOUX CITY	58	51	7	85%
TOTAL	250	212	38	85%

### THE LAY TEACHER IN THE DIOCESES OF IOWA

In the State of Iowa there are four dioceses; Dubuque, Davenport, Des Moines, and Sioux city. Some statistics regarding Catholic education in Iowa pertinent to this study appear in Table 3.

Table 3

#### STATISTICS REGARDING CATHOLIC EDUCATION IN THE STATE OF IOWA

Dioceses of Iowa	Dubuque	Davenport	Des Moines	Sioux City	Total
Number of Schools	116	50	31	73	270
Student Enrollment	26,769	10,632	7,350	14,278	59,029
Teaching Sisters	620	240	203	329	1,392
Lay Teachers	112	46	34	58	250
Schools With Lay T.	62	22	16	35	135
Sisters Teaching with L.T.	440	113	112	179	844

The ratio of Sisters to lay teachers on the Catholic elementary school faculty compares with the national average of seventeen point six per cent. In Iowa the state average is eighteen per cent for lay teachers as indicated in Table 3. The writer has been unable to find any statistics on lay teachers in Iowa in previous years but present data shows that Iowa schools would compare favorably with the rest of the Catholic schools in the country in regard to the lay teacher-Sister ratio.

It is of interest here to point out that of the 250 lay teachers only two are men. Teaching both in public and private schools is dominated

by women more so in the Catholic schools. In schools employing lay teachers in Iowa the ratio is three-fourths teaching Sisters and one fourth lay teachers as table 4 indicates.

TABLE 4

NUMBER AND PERCENTAGE OF SISTERS AND LAY TEACHERS ON THE  
FACULTY IN SCHOOLS EMPLOYING LAY TEACHERS

DIOCESE	SISTERS	LAY TEACHERS	RATIO IN SISTERS	PERCENTAGE OF LAY TEACHERS
DUBUQUE	440	112	77%	23%
DAVENPORT	113	46	71%	29%
DES MOINES	112	34	77%	23%
SIOUX CITY	179	58	75%	25%
TOTAL	844	250	75%	25%

Half of the parochial elementary schools in Iowa are employing lay teachers to serve on the faculty. In Table 5, in addition to the preceding table shows more and more the number of lay teachers in Catholic schools. The Archdiocese of Dubuque leads with fifty-four per cent of schools using the talents of lay teachers in their schools. Tables 4 and 5 clearly indicate that the lay teacher is well established in each of the four Dioceses of Iowa.



TABLE 5

NUMBER OF CATHOLIC SCHOOLS IN IOWA: NUMBER OF LAY  
TEACHERS: NUMBER AND PER CENT OF SCHOOLS  
EMPLOYING LAY TEACHERS

DIocese	Number of Schools	Number of Lay Teachers	Number of Schools Employing L.T.	Per Cent of Schools Employ- ing L. T.
DUBUQUE	116	112	62	54%
DAVENPORT	50	46	22	44%
DES MOINES	31	34	16	51%
SIOUX CITY	73	58	35	49%
TOTAL	270	250	135	50%

In little more than half of the schools where lay teachers are employed, there are one to three other lay teachers teaching in the same school. In twenty-seven per cent of the schools there is only one lay teacher for the school as Table 6 points out. Again the number of lay teachers on a faculty of a given school depends upon the enrollment in the school. In schools where several lay teachers are on the faculty, the lay teacher has a better feeling of recognition and security. Usually where there is only one lay teacher, she feels very much alone among the Sisters. Where there is even one additional lay teacher, the two lay teachers find it more pleasant. For example, they can have lunch together at noon, they can discuss their mutual problems and share ideas pertaining to school. Many of the objections to the lay teacher program comes from the lonely lay teacher.

TABLE 6

NUMBER OF SCHOOLS EMPLOYING NONE, 1-3, 4-5, And 6 OR MORE  
LAY TEACHERS

DIOCESE	NONE	ONE-THREE	FOUR-FIVE	SIX AND OVER
DUBUQUE	26	43	20	5
DAVENPORT	6	29	4	
DES MOINES	7	20	1	
SIOUX CITY	18	26	4	3
TOTAL	57	118	29	8

Table 7 deals with the marital status of lay teachers. We find that forty-four per cent are married, thirty-seven are single and nineteen per cent are widowed. The great majority of sixty-three per cent are married or were previously married. The day is past when only single women were accepted for teaching positions. Some of the married teachers have their own children in the school where they are employed. Husbands find teaching less objectionable for their working wives since they do not have to take jobs far away from home. The teaching married women can be with their children because of the similar hours. They have a practical knowledge of children, not only from courses in child psychology, but also from daily experience which will be of benefit in teaching.

TABLE 7  
MARITAL STATUS OF LAY TEACHERS IN IOWA

DIOCESE	MARRIED	SINGLE	WIDOWED
DUBUQUE	49	32	13
DAVENPORT	22	15	2
DES MOINES	16	10	2
SIOUX CITY	24	21	6
TOTAL	111	78	23

Table 8 indicates the age of lay teachers. We find that forty-three per cent are under forty years of age while the other fifty-seven per cent range above that age bracket. The questionnaire reveals the youngest teacher is a college student of eighteen years of age while the oldest teacher is seventy-two years old. Many of the older teachers are retired public school teachers who have returned to their profession. The qualifications of a good teacher do not depend upon age. There are many excellent teachers today in advance years. They have years of experience behind them. But in the long range of planning, we should try to interest our young college graduates to teach in Catholic schools. School authorities can only expect a limited number of years from retired public school teachers to teach in the parochial schools of the Dioceses.

TABLE 8  
CHRONOLOGICAL AGE OF LAY TEACHERS

DIOCESE	Under 20	21-30	31-40	41-50	51-60	61 and over
DUBUQUE	5	15	17	22	19	16
DAVENPORT	0	12	10	2	6	9
DES MOINES	1	5	3	13	5	1
SIOUX CITY	3	16	4	11	13	4
TOTAL	9	48	34	48	43	30

Tables 9 and 10 show State certification of lay teachers and indicate that eighty-three per cent have teaching certificates from the Department of Public Instruction. Of course all lay teachers should be certified by the State., as this will keep our standards high. Principals of Catholic schools should see that this requirement is fulfilled by each member of the faculty. It is desirable that the seventeen per cent who do not possess a certificate at the present time, at least apply for a temporary certificate. The more probable reason for the absence of certificates in the seventeen per cent is the lack of sufficient credits in professional education subjects. Although the lack of credits is holding up certification, we might recall Pope Pius XI statement "Perfect schools are the result not so much of good methods as of good teachers, who are thoroughly prepared and well grounded in the matter they have to teach."<sup>30</sup>

<sup>30</sup>Pius XI, Christian Education of Youth, (New York, Paulist Press, 1929) 66.

TABLE 9

## STATE CERTIFICATION OF LAY TEACHERS

DIOCESE	CERTIFIED	NOT CERTIFIED
DUBUQUE	82	12
DAVENPORT	29	10
DES MOINES	24	4
SIOUX CITY	42	9
TOTAL	177	35

TABLE 10

## TYPE OF CERTIFICATE HELD BY LAY TEACHERS

DIOCESE	Pre Professional	Temporary	Elementary	Secondary	Others
DUBUQUE	45	12	22	1	2
DAVENPORT	10	3	10	2	4
DES MOINES	10	8	4	2	
SIOUX CITY	26	2	12	1	
TOTAL	91	25	48	6	6

Table 11 shows that eighty-three per cent of the lay teachers never taught in Catholic schools before while seventeen per cent have previously taught in Catholic schools.

The need for lay teachers in Catholic schools seems to have been accepted much later in the state of Iowa than the rest of the nation. Fifteen years ago there were no lay teachers in Catholic elementary schools in Iowa. Today we have 250 lay teachers employed in Catholic schools with the need increasing for more each year. This is a comparatively new experience for Catholic school administrators in the four dioceses of Iowa. Any new program brings with it many problems, but Iowa school officials are hopeful that they will be solved. Many teachers have been under the impression that they could never teach in a Catholic school with the Nuns. Many lay teachers now welcome the opportunity to teach with the Sisters in the parochial schools.

TABLE 11  
CATHOLIC SCHOOL TEACHING EXPERIENCE OF  
LAY TEACHERS

DIocese	YES	NO
DUBUQUE	16	78
DAVENPORT	7	32
DES MOINES	6	22
SIOUX CITY	9	42
TOTAL	38	174

Of the thirty-eight teachers who had previously taught in Catholic grade school, Table 12 shows that forty-five per cent had taught one year

and thirty-nine per cent in the years ranging from two to six years, and the other sixteen per cent over seven years. This is quite understandable because lay teachers are comparatively new in Iowa. Only two lay teachers responding noted that they have taught more than eleven years in Catholic grade schools. No figures are available to the writer at this time of lay teachers who taught years before. In the early history of Iowa, there must have been lay teachers in Catholic schools as there were in the Eastern part of the country. Lay teachers came into prominence in the State of Iowa following World War II.

TABLE 12

## NUMBER OF YEARS LAY TEACHERS HAVE BEEN EMPLOYED IN CATHOLIC SCHOOLS

DIOCESE	ONE YEAR	TWO-SIX	SEVEN-TEN	ELEVEN AND OVER
DUBUQUE	5	7	2	2
DAVENPORT	5	2		
DES MOINES	3	2	1	
SIOUX CITY	4	4	1	
TOTAL	17	15	4	2

Seventy-two per cent of all lay teachers today teaching in Catholic schools today have taught in the public school system as revealed in Table 13. There are experienced teachers judging from Table 14 on the number of years they have been teaching. With the one hundred and fifty-two who have taught in public school and the thirty-eight who taught in a Catholic

school, we have the small number of twenty-two who have had no prior experience in the field of teaching. School administrators can be grateful for the high number of former public school teachers who are now teaching in Catholic schools in Iowa. These teachers have highly specialized training in the field of education. The lay teacher professional position must be recognized, accepted and welcomed by Catholic school officials and their staffs. These public school teachers enjoyed full prestige in the public schools and they must be given the same recognition now as Catholic lay teachers in the parochial schools in Iowa.

TABLE 13

PUBLIC SCHOOL TEACHING EXPERIENCE OF LAY TEACHERS IN IOWA

DIocese	YES	NO
DUBUQUE	74	20
DAVENPORT	26	13
DES MOINES	18	10
SIOUX CITY	34	17
TOTAL	152	60

The present distribution of lay teachers by years of experience is indicated in Table 14. Thirty-nine per cent have been teaching five years and the same per cent for a period of ten years or more. The twenty-one per cent includes the rest of the years, namely, six to nine years. The lay teachers we have in our school today have had six or more years of



experience, which is sixty per cent of the total number of years. This figure certainly indicates that the notion that lay teachers are inexperienced teachers is a mistaken one. Replies from the questionnaire show that the range of teaching years of experience include 17,19, 23, 25,37, 44, 48 and etc. It would seem to this writer that the public school teacher will be the chief means of recruitment for lay teachers in our Catholic schools.

TABLE 14

## NUMBER OF YEARS LAY TEACHERS EMPLOYED IN THE PUBLIC SCHOOLS

DIocese	1-5 Years	6-9 Years	10 Years and Over
DUBUQUE	30	16	28
DAVENPORT	10	5	11
DES MOINES	11	1	6
SIOUX CITY	8	12	14
TOTAL	59	34	59

Fifty-four per cent of our lay teachers have been teaching in school more than two years. Of this percentage fifteen per cent have been teaching for more than five years, as indicated in Table 15.

The ideal in any school is to have permanency of its personnel. Throughout the field of education we have teachers who begin teaching and later on leave for some other field. Marriage and home life take teachers away from the teaching profession.

Higher pay in other professions lure qualified teachers away from the teaching field. We can expect the greater number of lay teachers in the first column of Table 15, because the lay teacher program is comparatively new in the state.

TABLE 15

NUMBER OF YEARS LAY TEACHERS HAVE BEEN TEACHING IN THE PRESENT SCHOOL

DIocese	ONE YEAR	2 - 3 YEARS	4 - 5 Years	6 Years And Over
DUBUQUE	48	34	6	6
DAVENPORT	12	16	5	6
DES MOINES	14	12		2
SIOUX CITY	23	20	3	5
TOTAL	97	82	14	19

It is also surprising to find from the results of the questionnaire that eighty-four per cent of our lay teachers have no college degree. Only sixteen per cent of the total number answering the questionnaire stated they possessed a college degree. This number is far below the national average. This is not to say that because a teacher does not have a college degree he or she is not a good teacher. There are teachers who possess no degree who have been considered satisfactory teachers or better. Twenty-one per cent of Iowa elementary public school teachers possess a college degree according to Arthur C. Anderson, Supervisor of Research of the Iowa Department of Public Instruction.

In the year 1960 in the State of Iowa, all teachers beginning teaching in both public and private schools must have a college degree. This law was adopted in the last General Assembly. This law does not apply to those already engaged in teaching at the present time. School authorities may have no great trouble obtaining teachers from the public school system, but obtaining young women with college degrees to teach will present quite a problem.

(See Table 16)

TABLE 16

LAY TEACHERS POSSESSING A COLLEGE DEGREE

DIOCESE	HAVE A DEGREE	NO DEGREE
DUBUQUE	11	83
DAVENPORT	13	26
DES MOINES	5	23
SIOUX CITY	5	46
TOTAL	34	178

Of the one hundred and seventy-eight lay teachers who possessed no college degree, it is gratifying to note that fifty-three per cent are working toward a degree while forty-one per cent do not plan to go on to school. All teachers can improve themselves professionally and must, to become better qualified for their teaching. Only in the larger cities of Iowa can lay teachers attend evening classes. Summer school sessions provide an answer, that is, if the lay teacher can attend with her

small salary. Colleges under Catholic auspices can do their share in getting reductions in tuition for lay teachers working toward their degrees.

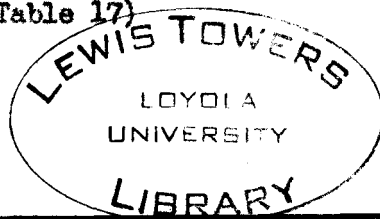
In this connection Marycrest College of Davenport, Iowa has made an agreement with the Lay Teacher's Guild of the same city. The Sisters of Humility, like all others interested in Catholic education, are deeply concerned over the shortage of Catholic teachers during this period expanding school population.

As an incentive to those who can, with a minimum of additional study, qualify themselves as teachers, Marycrest College, is willing to reduce its tuition rates for persons who express an intention of teaching in the local Catholic schools upon the completion of their training.

The reduction will be one-third of the regular tuition and will be available under the following conditions:

1. The credit hours required shall not exceed 12 hours.
2. Applicants who intend to teach in the Catholic schools without compensation shall be eligible; or if the applicant intends to teach in the Catholic school with compensation, such applicant shall present a recommendation for reduction in tuition from her Pastor and from the Lay Teacher's Guild,
3. In no event shall any applicant be eligible unless approved by the Lay Teacher's Guild of Davenport.
4. The officials of Marycrest College shall in each case reserve the right to decide the eligibility of any applicant, and the decision of such officials shall be final.

If this plan above were adopted state-wide many more lay teachers might wish to go on and receive a college degree. Only ninety-four lay teachers are doing this at the present time (See Table 17)



**TABLE 17**  
**NUMBER OF LAY TEACHERS TAKING COLLEGE CREDIT COURSES**

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	46	30	7
DAVENPORT	11	13	2
DES MOINES	15	8	
SIOUX CITY	22	22	2
TOTAL	94	73	11

Less than one per cent of all the respondents mentioned having an in-service training program in the schools where they teach. Table 18 clearly points this fact out. Eighty-two per cent stated a definite "no" as there is no program as such in the school where they are employed. Seventeen per cent gave no answer. There is certainly a great need for such a program in our Catholic grade schools in Iowa.

TABLE 18

NUMBER OF LAY TEACHERS REPORTING AN IN-SERVICE PROGRAM IN SCHOOL

DIOCESE	YES	NO	NO ANSWER
DUBOQUE	1	74	19
DAVENPORT	1	33	5
DES MOINES		21	7
SIoux CITY		42	7
TOTAL	2	170	7

Sixty per cent of the lay teachers are reading education books and periodicals. Anyone desiring to make himself a better teacher must read the trends and events in the field of education. Educational publications are for the benefit of teachers. The lay teacher should subscribe to the periodicals or have the school principal place the periodicals where the lay teacher will have access to read them. Many lay teachers would avail themselves to read these journals if they were in a convenient place. The forty per cent of lay teachers (Table 19) who do not read any education publications should be urged by the principal to read and subscribe to them. One can not obtain professional growth by remaining stagnant. One lay teacher comments "the education journals and magazines are in the convent all the time, where I can not read them." Sisters can easily lend copies of these magazines to lay teachers to read.

TABLE 19

## NUMBER OF LAY TEACHERS READING EDUCATIONAL PUBLICATIONS

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	55	37	1
DAVENPORT	23	16	
DES MOINES	15	13	
SIoux CITY	31	20	
TOTAL	125	86	1

Sixty-six per cent of lay teachers are teaching in grades, two, three, and four in our schools as seen in Table 20. Sixteen per cent are teaching kindergarten and first grade while eighteen per cent teach the fifth through eighth grades.

TABLE 20

## GRADE ASSIGNMENT OF LAY TEACHERS

DIOCESE	GRADE K - 1	GRADE 2 - 4	GRADE 5 - 8
DUBUQUE	15	60	19
DAVENPORT	5	29	5
DES MOINES	4	20	4
SIoux CITY	12	30	9
TOTAL	36	139	37

Table 20 also points out that eighty-two per cent of the lay teachers teach in the lower level of the elementary school, from kindergarten through fourth grade. There seems to be no reason why lay teachers are assigned to this grade level, unless the greater number of students are in this grade level. It is in this group that classes, because of the great number of students, are divided into sections.



## CHAPTER 111

## PERSONNEL ADMINISTRATION AND THE LAY TEACHER

One of the four Diocese in Iowa has prepared a guide for school policies for lay teachers. The official position of the Davenport Diocese is clearly defined in its handbook of policies.

"The lay teacher is an integral part of the teaching staff of the parochial school. The lay teacher is expected to have the same qualifications required of the Sisters and to take their place on equal footing with the Sisters in all academic and co-curricular responsibilities as outlined in this manual. The Sisters should accept the lay teacher as a part of the faculty and not merely adjunct to it.

"As a member of the faculty the lay teacher should be required to attend faculty meetings and share in the extra-curricular activities just as she would as she were teaching in the public school. We suggest the following for the consideration of the principal in regard to guiding principles.

1. It is important that the lay teacher be well trained and that she have a correct philosophy of life from which flow her Catholic philosophy of education. She should keep in mind the nature of the child and his temporal and eternal destiny is the first principle in our philosophy of education.
2. Have a sound technique of teaching
3. Have a personality able to command the respect of children
4. Understand and love children; show an interest in her work, and prepare conscientiously for it each day

In order to give security to the lay teacher and to assure the school of having adequate staffs, contracts should be signed with the lay teacher in May for the school term beginning the following September.<sup>31</sup>

<sup>31</sup> Handbook of School Policies and Practices for the Elementary Schools of the Diocese of Davenport, Msgr. John. McAuliffe, Superintendent, 1956.

Chapter Three reports the findings of the questionnaire in regard to certain matters of personnel administration: pupil load, retirement, contract tenure, sick benefits, extra-curricular activities and social security.

One of the so called charges against Catholic schools is the great number of students in the classroom. How often has this writer hear the statement "too many pupils are in the class for one teacher." According to the percentage from Table 21, we find that thirty-three per cent are enrolled in the classification of 30 to 39 pupils for each teacher and that thirty-seven per cent are in the 40 to 49 pupil enrollment. Only five per cent of students are enrolled in classes of sixty or larger.

TABLE 21

## CLASS SIZE OF LAY TEACHERS

DIOCESE	70 or more	60-69	50-59	40-49	30-39	20-29	20 or less
DUBUQUE	4	1	17	33	30	7	2
DAVENPORT		5	8	14	10	2	
DES MOINES			6	12	9	1	
SIOUX CITY		1	4	20	20	5	1
TOTAL	4	7	35	79	69	15	3

Of the 212 lay teachers reporting in this survey, seventy-six lay teachers participated in the extra-curricular activities of the school as seen in Table 22. This means that sixty-four per cent of the lay teachers

have no extra duties to do in school besides their actual teaching. Table 41 shows that all lay teachers are willing to cooperate in school activities. Reasons were not given by lay teachers for non-participation in the extra-curricular activities of the school. Sisters might feel it would be an imposition on the lay teachers to take on extra duties. Then the lay teacher might feel that the Sisters were the only ones qualified to do the job. The author feels that lay teachers should be asked to cooperate in the extra-curricular activities of the school. It will make for a sense of belonging to the school and not just a person hired to help teach a certain number of hours in the school day. Former public school teachers have many good ideas that could be worked into the extra-curricular activities of the school. If the lay teacher were in the public school, she would be asked to volunteer for certain duties. So too, the lay teacher should be called upon for this work in Catholic schools.

TABLE 22

NUMBER OF LAY TEACHERS SUPERVISING EXTRA-CURRICULAR ACTIVITIES  
IN CATHOLIC SCHOOLS

DIOCESE	YES	NO
DUBUQUE	36	58
DAVENPORT	11	28
DES MOINES	9	19
SIOUX CITY	20	31
TOTAL	76	136

One of the most frequently mentioned activity of those lay teachers who supervise extra-curricular activities is in the field of recreation as seen from Table 23. Second on the list is the supervision of the lunch room program by lay teachers. The miscellaneous group of supervision includes activities as planning parties, school library, bulletin board arrangement, Girl Scouts and Brownies, cheerleaders, office and record work, and remedial reading.

TABLE 23

## TYPES OF EXTRA-CURRICULAR ACTIVITIES SUPERVISED BY LAY TEACHERS

DIOCESE	RECREATION	LUNCH	MUSIC	DANCING	PROGAMS	MIS.
DUBUQUE	35	11	7	3	3	5
DAVENPORT	12	2	2			5
DES MOINES	5	3				3
SIOUX CITY	17	2	1	2		4
TOTAL	69	18	10	5	3	17

Fifty-six per cent of the lay teachers are teaching the religion of Catechism class while the remaining forty-four per cent do not teach Catechism as seen in Table 24. The author feels that lay teachers are as well qualified to teach the ordinary tenets of the Catholic faith to children as well as the Sisters. A young college graduate from a Catholic college certainly is qualified to teach Catechism to young children

Lay teachers do not have to be theology experts to teach the fundamentals of religion. Having the Sisters only teach the religion class in the lay teacher's room creates an impression that the lay teacher is not really as qualified as the Sisters. In the function of instructor as the means of transmission of knowledge, the lay teacher is as well qualified as are the Sisters. The good lay teacher can be the living example of the Catholic faith which the majority of the students are striving.

TABLE 24

## NUMBER OF LAY TEACHERS TEACHING CATECHISM CLASS

DIOCESE	ARE TEACHING	ARE NOT TEACHING
DUBUQUE	46	48
DEVENPORT	17	22
DES MOINES	22	6
SIOUX CITY	34	17
TOTAL	119	93

Some lay teachers suggested a short refresher course on teaching Catechism be given before the beginning of school for the former public school teachers. Lay teachers would like to know about new methods and ways of presenting the eternal message of Christ. We must remember that a Catholic school is a Catholic school because of the philosophy of life and education behind it, which is the nature of the child and his supernatural destiny.

Catholic parents want this Catholic philosophy for their children. Certainly the lay teacher will convey this philosophical outlook in simple terms for the children under her instruction. Pope Pius XII said, in addressing the Third International Congress of Teachers in Vienna, "The most important element in the Catholic school is the Catholic teacher. Therefore, the Church attributes as much value to the personality formation of the Catholic teacher as it does to the Catholic school."<sup>32</sup> Lay teachers should be good Catholics, knowing the fundamentals and principles of their religion in order to instill these truths to young minds.

Table 25 shows that seventy-per cent of the lay teachers in Iowa are receiving a salary of \$250.00 a month or less. Twenty-five per cent receive a salary of \$251.00-\$300.00 a month. Only five per cent obtained more than \$301.00 a month. Lay teachers receiving a salary of \$200.00 a month or less amounted to thirty-seven per cent, which is over a third of the total number of lay teachers.

TABLE 25  
MONTHLY SALARY RANGE OF LAY TEACHERS IN IOWA

DIOCESE	\$200.00 and under	\$201.00- \$250.00	\$251.00- \$275.00	\$276.00- \$300.00	\$301.00 and over
DUBUQUE	21	50	11	9	3
DAVENPORT	13	8	7	7	2
DES MOINES	13	4	6	5	
SIOUX CITY	30	7	3	5	5
TOTAL	79	69	27	26	10

<sup>32</sup>"A Note on Religious Education", Ave Maria, (September 21, 1957) 6.

Sixty-seven per cent of the lay teachers receive their salaries on a school term of nine months as indicated in Table 26. Twenty-five per cent are paid on a ten month basis, while fifteen per cent receive a salary for a twelve month basis. It does not much matter whether this salary is paid on a nine, ten, or twelve month plan, if it is a just and living wage. It is the custom in the public school system in Iowa to pay their teachers on a twelve month basis. A teacher should have the summer months free to continue her education by attending summer school sessions, workshops, attending educational meetings, and travel.

TABLE 26

## NUMBER OF MONTHS LAY TEACHERS RECEIVE THEIR SALARY

DIOCESE	NINE MONTHS	TEN MONTHS	TWELVE MONTHS	NO ANSWER
DUBUQUE	75	16	3	
DAVENPORT	15	20	2	
DES MOINES	21	5	2	
SIOUX CITY	32	12	4	3
TOTAL	143	53	11	5

The percentage for yearly salaries as indicated in Table 27 is as follows: Nineteen per cent receive a salary of \$1500.00 or less a year. Fifty-eight per cent receive between \$1501.00 and \$2500.00. The remaining twenty

per cent earn a salary between \$2501.00 and \$3000.00. It is important to point out here that the median wage for a public school teacher of elementary grades is \$3440.00 per year according to the "Research Bulletin 2520-44R of the Department of Public Instruction.

TABLE 27

## RANGE OF YEARLY SALARY FOR LAY TEACHERS IN THE STATE OF IOWA.

DIOCESE	Under \$1000.	\$1001.- \$1500.	\$1501.- \$2000.	\$2001.- \$2500.	\$2501.- \$3000.	\$3001. and over
DUBUQUE	7	9	29	35	14	9
DAVENPORT	9	2	6	4	16	0
DES MOINES	2	8	4	6	7	1
SIOUX CITY	0	3	25	14	8	0
TOTAL	18	22	64	59	45	1

Simple justice says school authorities must pay a living wage to the lay teachers. It is a social teaching of the Church that each person receive a just wage for his work. Pastors can not justify the paying of low wages on the theme "It is for God and His Church", or "Other obligations of the Church have to be met first." Anyone studying the economic condition of the present time know the value of the dollar has decreased quite a bit. This economic recession affects the lay teacher as anyone else who has obligations to pay bills each month. In the lay teacher program school officials should take a long range view to the salary problem instead of a year to year basis.



A makeshift on a yearly plan in regard to the salary problem should not be tolerated in the Catholic schools if they are to progress.

The Catholic people are willing to give money to erect school buildings but paying a just wage to lay teachers does not make a strong impression upon them. The problem of low salary exists through out the profession of teaching in this country. Teachers in both public and private schools have been underpaid for years for their services. At this writing, the age of Sputniks and missiles, the trend is changing toward a better appreciation of what the teachers are doing in schools. Almost everyday articles are written regarding increases in salary for teachers. Maybe now is the opportune time to take a realistic approach to lay teachers in Catholic schools in regard to paying better wages. If Catholic school officials want recent college graduates to devote many years teaching in parochial schools, a just wage must be given .

Some educators have favored setting up a diocesan agency with the Superintendent of Catholic schools as the director, whose duties would be to maintain and expend the services of the lay teacher program. Naturally, he would be in a position to know the amount of salary to be paid to the lay teachers., which would serve as a guide to pastors in paying the lay teacher's wages.

One lay teacher wrote to this writer "Why not an equal salary schedule for lay teachers in the elementary level of education as there is in the higher levels of Catholic schools?" Table 27 reveals there is no uniform salary schedule for lay teachers in the elementary level of education in Iowa. Some lay teachers are transferring from one school to another because of better pay. We can see the confusion would result if this practice were

in the public school system. The author believes there should be a standard salary schedule with increases based on degree, service to the Diocese, and professional training. One lay teacher posed the problem to the author "Why go on and take extra courses at the university, the salary remains the same?" Very few lay teachers can pursue their education on the salary they receive at the present time. Some pastors make the mistake of hiring persons to teach at the lowest salary. Some incompetent teachers are now teaching in Catholic schools in Iowa. Pastors should not just assign anyone to teach, but that is what is happening in certain areas of the state. Prospective teachers should meet the requirements of the state and the Diocese to teach in Catholic schools.

The amount of salary is a thorny problem in the lay teacher program throughout the country at the present time. It is mentioned many times in the appendix of this thesis. It is the cause for dissatisfaction of lay teachers and the reason school officials are not able to obtain more qualified lay teachers. "Raising the salary would obtain more qualified teachers in Catholic schools" is voiced by lay teachers themselves.

There are many complex financial problems that confront parishes now with lay teachers that did not exist before with the Sisters, who comprised the entire faculty in years past. Low salaries in Catholic schools will never appeal to recent college graduates. The parents of college graduates have spent a considerable sum of money to educate their children. School officials can not expect the college graduates to teach in parochial schools for a small salary for a great length of time. Some Catholic graduates teach for a few years for the experience in Catholic schools, but soon leave for higher wages in the public school system.

Pope Pius XII, speaking Before the Italian Teacher's union, said, "We are not ignorant of the fact that the salary of the greater part of the teacher, far from assuring them the free time and the money necessary to round out their personal training and perfect their methods of pedagogy, instead is barely enough for the daily needs of life, especially for those who have had the courage to take on the responsibilities of marriage. A society that is really interested in intellectual and moral virtues must show the esteem that it has for the profession of the teacher, assuring him a return that corresponds to his social position. Let us not forget that the labor which produces spiritual values is real labor. This should be taken into account in calculating a just wage."<sup>33</sup>

If the lay teacher has a fair and just wage, she can plan her future income as to expenditures. Also, if a standard salary schedule was adopted for each Diocese, the practice of hiring teachers away from other parishes for higher wages would cease. In poorer parishes, where the pastor is not able to pay the lay teacher an equal salary as in other parishes, let this amount be taken from the parish treasury or, as some have suggested, let the Diocese make up the deficit. This plan is done in the public school system of the State, where certain districts receive state financial aid to supplement the school fund, which cannot be raised by taxes.

In the year 1960, the author foresees the great source of supply of lay teachers will be the former public school teachers who are retiring from the public school. They will work for less money than a recent college graduate. Our schools will be staffed by the good Sisters and the elderly women, who have left the public school system.

<sup>33</sup>Pope Pius XII, "Aims of an Italian Teacher's Union", Pope Speaks, 1954, 11-12

Catholic parents are burdened with supporting two systems of schools at the present time. The question asked by the author is : "Are parents of Catholic faith able to take on more financial obligations to pay a living wage to qualified lay teachers?" This remains to be seen.

Table 28 reveals that fifty-eight per cent of the lay teachers are not satisfied with their present salary, while thirty-nine per cent express approval. Low wages are a common complaint of lay teachers in this county. If the lay teacher is a partner in the system of Catholic education and not a temporary necessity, she should be adequately paid. The Sisters have no financial worries because of the vow of poverty they take, but the lay teacher is faced with financial obligations. The lay teacher lives in an economic world where money is a necessity now and for the future years.

TABLE 28

## NUMBER OF LAY TEACHERS WHO FEEL ADEQUATELY PAID

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	40	49	5
DAVENPORT	15	22	2
DES MOINES	11	17	
SIOUX CITY	16	35	
TOTAL	82	123	7

One of the fringe benefits enjoyed by eighty-seven per cent of the lay teachers is the Social Security program sponsored by the federal government as seen in Table 29. Every teacher in the Catholic school system should be covered by Social Security. The pastor or principal should obtain the forms and have the parish pay one half and the lay teacher the other half of the payments. This information regarding Social Security can be obtained at any Internal Revenue Office usually located at any federal building in each city of Iowa.

TABLE 29

## NUMBER OF LAY TEACHERS COVERED BY THE SOCIAL SECURITY PROGRAM

DIocese	YES	NO	NO ANSWER
DUBUQUE	83	9	2
DAVENPORT	31	8	
DES MOINES	20	8	
SIOUX CITY	50	1	
TOTAL	184	26	2

Only thirteen per cent of the lay teachers were definite about obtaining an increase in salary for teaching in Catholic schools, as Table 30 indicates. Seventy-two per cent stated a definite "no" and fifteen per cent did not know whether they got an increase in salary or not. This last group is another indication of the lack of a definite program for lay teachers in Iowa. An increase in salary every few years would make the lay teacher feel

that she is doing a good job in her teaching profession in Catholic schools. It also would make for better acceptance for the lay teacher if she is given an increase in salary. Increase in salary should be based on academic experience, professional growth, and years of teaching in Catholic schools.

TABLE 30

## NUMBER OF LAY TEACHERS WHO RECEIVE AN INCREASE IN SALARY

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	12	66	16
DAVENPORT	6	30	6
DES MOINES	4	20	4
SIOUX CITY	5	37	9
TOTAL	27	153	32

Table 31 shows that fourteen per cent of the lay teachers in Iowa are receiving some type of fringe benefits from schools where they teach. Seventy-five per cent receive no kind of aid of any kind. Fringe benefits include hospitalization insurance such as Blue Cross, pension programs, vacations with pay, supplementary aid to continue their studies, and expenses paid to attend education meetings. A group insurance plan might be adopted for lay teachers in parochial schools as is done in public schools. The author talked to a young lay teacher and learned she could not continue to make the sacrifice to teach in a Catholic school because she had to plan for the future. The public school <sup>has</sup> this assurance in the form of pensions.

after retirement. If Catholic schools are not able to pay wages comparable to that of the public schools, provisions should be adopted so that the lay teacher would have these benefits in the years to come. The Sisters are provided for in their old age by their religious communities but who is going to take care of the lay teacher in her old age?

TABLE 31

## NUMBER OF LAY TEACHERS RECEIVING FRINGE BENEFITS

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	17	70	7
DAVENPORT	6	30	3
DES MOINES	2	26	
SIOUX CITY	12	34	5
TOTAL	37	160	15

No lay teacher should have her salary deducted because of sickness or attending professional education meetings, but Table 32 reveals that fourteen per cent of the lay teachers have this debt imposed upon them. If the lay teacher is an important part of the school faculty, then there is an obligation on part of the school principal to pay for a substitute teacher when the regular teacher is absent. One lay teacher reports "I have to get my own substitute and pay her myself". When these unfortunate incidents take place they lessen the lay teacher official position approval and status.

Principals can benefit from new ideas and methods from the lay teacher who attends education meetings and brings these things back to the Catholic school.

TABLE 32

NUMBER OF LAY TEACHERS RECEIVING DEDUCTIONS IN SALARY BECAUSE OF SICKNESS OR ATTENDING EDUCATION MEETINGS.

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	16	65	13
DAVENPORT	4	31	4
DES MOINES	3	20	5
SIOUX CITY	6	35	10
TOTAL	29	151	32

Eighty-eight per cent of the lay teachers do not receive any additional source of income in the forms of pensions or other benefits as seen in Table 33. This number seems high considering the large number of former public school teachers.

TABLE 33

NUMBER OF LAY TEACHERS RECEIVING ADDITIONAL INCOME IN FORM OF BENEFITS

DIOCESE	DUBUQUE	DAVENPORT	DES MOINES	SIOUX CITY	TOTAL
YES	6	7	2	5	20
NO	83	32	26	46	187
NO ANSWER	5				5



Table 34 below points out the classification of additional revenue which the lay teachers are receiving at the present time. Pensions are the chief source of income for retired public school teachers, who have given many years of service in the public school system. The number of pensions will increase in the coming years when the public school teachers become eligible.

TABLE 34

## SOURCE OF INCOME OF LAY TEACHERS WHO RECEIVE BENEFITS

DIOCESE	ANNUNITY	PENSIONS	INSURANCE
DUBUQUE		4	2
DAVENPORT	1	6	
DES MOINES	1	1	
SIOUX CITY		2	3
TOTAL	2	13	5

The majority of lay teachers, which amounts to eighty-seven per cent do not find it necessary to work to supplement their incomes as seen from Table 35. For the majority of lay teachers who are married, their husbands are the chief means of support. Sixteen per cent do find it necessary to work outside of school hours to augment their incomes. This latter group has a hardship in addition to teaching a full day at school. If a living wage was paid, working after school would not be necessary. The teacher like everyone else needs rest and recreation. Also time is needed to

make out lesson plans and correct papers of the students. As the greater number of lay teachers are paid on a nine month basis (Table 26) arrangements might be worked out to find employment in the summer months for those who wish employment. Lay teachers could seek employment as park supervisors or in other fields of recreation.

TABLE 35

NUMBER OF LAY TEACHERS FINDING IT NECESSARY TO WORK FOR ADDITIONAL INCOME

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	16	74	4
DAVENPORT	5	31	3
DES MOINES	3	25	
SIOUX CITY	10	40	1
TOTAL	34	170	8

Table 36 shows that seventy-three per cent of the lay teachers do not have a teaching contract with the parish school while twenty-seven per cent mentioned that they had a written contract. A formal contract is very desirable as it would give the lay teacher a feeling of security. No lay teacher should be dismissed during the school term because a Sister was made available to teach her grade. A written contract would protect both the lay teacher and the school. Oral agreements can lead to misunderstanding and bitterness. The public schools are strict about this procedure of having written contracts with teachers. A sample contract is found in the Appendix.

TABLE 36

## NUMBER OF LAY TEACHERS HAVING A WRITTEN CONTRACT WITH THE SCHOOL

DIOCESE	HAVE A CONTRACT	HAVE NO CONTRACT
DUBUQUE	30	64
DAVENPORT	13	26
DES MOINES	8	20
SIOUX CITY	12	39
TOTAL	63	149

Another feeling of security for the lay teacher is the matter of tenure. The lay teacher expects an assurance of tenure after a period of satisfactory service. The lay teacher should have this security to plan for the future. It often happens that a lay teacher with no assurance of teaching in the Catholic schools for the coming fall term, will go elsewhere for better pay, pension and tenure. This the public schools provide. A lay teacher should have some idea of how long her services will be needed. If hiring of teachers is done on a year to year basis, the principal or pastor will find some September when school opens, that the lay teacher which the school took for granted, has gone elsewhere. Only sixteen per cent of the lay teachers now have this assurance of teaching with the school as seen in Table 37.

TABLE 37

## NUMBER OF LAY TEACHERS HAVING AN ASSURANCE OF TENURE

DIOCESE	YES	NO	DON'T KNOW
DUBUQUE	19	56	20
DAVENPORT	5	30	4
DES MOINES	5	19	4
SIOUX CITY	6	37	8
TOTAL	34	142	8

Sixty per cent of the lay teachers were contacted to teach in the Catholic grade schools by the pastor of the parish, while the Sisters account for thirty per cent of employing lay teachers as Table 38 shows. The pastor, because of his position of taking care of the spiritual and material things of the parish, would be the logical person to see for employment. He is the one who will issue the monthly pay check for the teachers. It is his responsibility to see that the parish school operates successfully. The pastor might give an announcement from the pulpit on the need of lay teachers or have the message printed in the church bulletin, or by speaking before various parish organizations. These ways of communication usually get women to teach in the parish school. The author would like to see the services of the Lay Teacher's Guild help in this work of recruitment, as they could check the applicant's qualifications and then submit names to the pastor for approval.

TABLE 38

## PERSONS THROUGH WHOM LAY TEACHERS OBTAINED TEACHING POSITIONS

DIOCESE	PRIEST	SISTER	COLLEGE PLACEMENT	NO ANSWER
DUBUQUE	51	33	8	2
DAVENPORT	22	10	3	4
DES MOINES	15	11	2	
SIOUX CITY	40	11		
TOTAL	128	65	13	6

## CHAPTER IV

## RELATIONSHIPS BETWEEN SISTERS AND LAY TEACHERS

It may be sometimes thought that lay teachers do not fit into a faculty of religious persons. This chapter attempts to provide some information on the relation between Sisters and lay teachers in Iowa.

Seventy-seven per cent of the lay teachers reported that the principal had assisted them as seen in Table 39. Ten per cent replied that they received no help from the principal and thirteen per cent did not answer. The principal of the school should give the lay teacher a handbook on school policy and diocesan regulations. She should introduce the lay teacher to the Sisters on the faculty. An invitation for a social visit to the convent by the Superior would establish friendly rapport between Sisters and lay teachers.

TABLE 39

NUMBER OF LAY TEACHERS REPORTING HAVING RECEIVED HELP FROM THE PRINCIPAL TO BECOME ORIENTED TO THE SCHOOL

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	77	31	6
DAVENPORT	19	7	13
DES MOINES	25		3
SIOUX CITY	43	3	5
TOTAL	164	21	27

Also the principal will handle all details of the lay teacher in regard to qualifications, certification, and class schedule. She will draw up the written contract of teaching for the lay teacher to sign. The principal should make the lay teacher feel at home and feel an equal in sharing the duties and help plan future events. A good principal will encourage the lay teacher toward professional growth.

Because of the close contact with the Sisters at the same school, the lay teacher is in a better position to receive advice and help from the Sisters. In this regard eighty-four per cent of the lay teachers reported that they had received help from the Sisters in becoming oriented to the school as seen in Table 40. Sisters should accept the lay teacher as a vital part of the faculty and not in a separate classification as it is done in certain schools.

Frequent faculty meetings would be a logical place for the Sisters to help orient lay teachers. The Sisters should keep the lay teachers informed of all school programs and policies, points or rules and discipline. The lay teacher should be given supervisory duties in the school along with the Sisters. This will promote better acceptance.

A week before the opening of school in September, the Sisters and lay teachers can discuss mutual problems and interests. The Sisters of the school should lend a helping hand to the lay teacher as they would a Sister of their own community. The Sisters can do a lot in making the lay teacher a happy adjusted member of the faculty. The former public school teachers were given much consideration in their former schools and they hope that this courtesy will be extended now by the Sisters.

TABLE 40

NUMBER OF LAY TEACHERS REPORTING HAVING RECEIVED HELP FROM  
THE SISTERS TO BECOME ORIENTED TO THE SCHOOL

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	77	13	4
DAVENPORT	31	4	4
DES MOINES	23	2	3
SIOUX CITY	48	3	
TOTAL	179	22	11

It is gratifying to note that fifty-three per cent of lay teachers are invited by the Sisters to participate in the faculty meetings. Sad to relate that forty-four per cent of the lay teachers received no invitation to participate as seen in Table 41. Every lay teacher should be invited to attend faculty meetings. This will give the lay teacher a feeling of being an integral part of the school faculty. Principals should remember to hold the faculty meetings at a time convenient to the lay teacher and with advance notice. It is of no use to hold faculty meetings in the convent at a time in which the lay teacher can not be present. Lay teachers, especially those who have taught for many years in the public school, can offer their advice and suggestions for the betterment of Catholic schools. It is usually in the faculty meetings that future plans of the school are discussed. If the lay teacher is absent, she will know



nothing of the coming events. In addition to faculty meetings, lay teachers should also be invited to attend diocesan conferences, meetings, and institutes along with the Sisters.

TABLE 41

## NUMBER OF LAY TEACHERS WHO PARTICIPATE IN FACULTY MEETINGS

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	62	32	
DAVNEPORT	20	19	
DES MOINES	13	15	
SIOUX CITY	20	28	3
TOTAL	115	94	3

The results of Table 42 speaks for itself. Every lay teacher in Iowa answered in the affirmative that she was willing to cooperate with the Sisters in carrying out school program. This is a clear cut indication that lay teachers are interested in Catholic schools. They are concerned as much as the Sisters in the individual welfare of each student. They can also help plan extra-curricular activities and serve on a school committee of curriculum planning. Lay teachers consider carrying out school programs as a natural and normal part of school life and should be asked by the Principal to participate.

TABLE 42

NUMBER OF LAY TEACHERS WILLING TO COOPERATE WITH THE SISTERS IN CARRYING  
OUR SCHOOL PROGRAMS

DIOCESE	DUBUQUE	DAVENPORT	DES MOINES	SIOUX CITY	TOTAL
YES	94	39	28	51	212
NO					

Seventy-eight per cent of the lay teachers are working with the Sisters in a spirit of harmony as seen in Table 43. This is a healthy sign for our Catholic schools. In those schools where disharmony exists, it leads to confusion and bad education. Students easily recognize this spirit of hostility between religious and lay teachers. Teachers opinions on the cause of tension between them and the Sisters is found in the Appendix on page 121.

TABLE 43

NUMBER OF LAY TEACHERS WHO REPORT A SPIRIT OF HARMONY AND COOPERATION  
BETWEEN THEMSELVES AND THE SISTERS

DIOCESE	YES	NO	TO A DEGREE
DUBUQUE	75	15	4
DAVENPORT	22	14	3
DES MOINED	18	10	
SIOUX CITY	37	9	5
TOTAL	152	48	12

One might wonder if there is a difference in the manner of discipline between the Sister's method and the lay teacher. It is gratifying to read from Table 44 that lay teachers themselves see no difference. This group accounts for seventy-five per cent. Eighteen per cent mentioned that there was a difference on discipline. If the Sisters back up the lay teacher in all school problems, there should be no need for difference on the matter of discipline.

Many of the lay teachers have taught in the public school in former years. A good teacher does not depend on the manner of clothing worn. Today many articles appear in the papers about the rowdy discipline, but this exists only in a minority of public schools in the United States. The author visited the Hinsdale Public High School in Illinois and was very impressed with the fine discipline maintained in the classrooms, corridors, and lunchroom.

TABLE 44

NUMBER OF LAY TEACHERS WHO SEE A DIFFERENCE ON THE MATTER OF DISCIPLINE  
BETWEEN THEMSELVES AND THE SISTERS

DIocese	YES	NO	TO A DEGREE	NO ANSWER
DUBUQUE	15	79		
DAVENPORT	7	30	2	
DES MOINES	5	21	1	1
SIOUX CITY	12	36	2	1
TOTAL	39	166	5	2

Table 45 was included as a follow up to the previous table. Almost the same results are recorded according to number and percentage. The lay teacher does not find it necessary to call on the principal for help in matters of discipline. The lay teacher is in complete charge of her own class. The students will give the lay teacher the same respect as the Sisters, if they know the lay teacher is an integral part of the faculty. The lay teacher should have complete charge of discipline in her class. The wise principal will back the lay teacher in her decisions. Any other course would lead to confusion in the mind of the students and parents. Parents can do their part to impart to their children that the lay teacher is just as important as the Sisters in the school.

TABLE 45

NUMBER OF LAY TEACHERS WHO CALL ON THE PRINCIPAL FOR ASSISTANCE IN DISCIPLINE

DIOCESE	YES	NO	SOMETIMES	NO ANSWER
DUBUQUE	12	79	3	
DAVENPORT	6	30	2	1
DES MOINES	7	19	3	
SIOUX CITY	8	37	3	2
TOTAL	33	165	11	3

The majority of lay teachers see no need of supervision by the principal in the classroom according to Table 46. Any helpful suggestions can be given by the principal after school when the students have gone home.

The new lay teacher should welcome any constructive criticism in her teaching which will make her a better teacher. Naturally, because of the newness of the lay teacher program in Iowa, slight differences might arise but these can be discussed in a friendly atmosphere. The lay teacher should be informed at the beginning of the school term on the policies of the school and a knowledge of the rules and regulations pertaining to the school.

TABLE 46  
NUMBER OF LAY TEACHERS WHO SEE THE NEED OF SUPERVISION IN CLASSROOM

DIOCESE	YES	NO	SOMETIMES	NO ANSWER
DUBUQUE	15	75	4	
DAVENPORT	5	32	2	
DES MOINES	5	20	2	1
SIoux CITY	13	34	2	2
TOTAL	38	161	10	3

Eighty-nine per cent of the lay teachers stated that the Sisters recognize the worth-while work the lay teachers are doing according to Table 47. Only seven per cent felt they were not receiving recognition by the Sisters. The Sisters can do much to establish rapport between themselves and the lay teachers. This recognition can be accomplished by inviting the lay teachers to participate in faculty meetings, giving lay teachers recognition before groups as the P.T.A., attending diocesan conferences together, and letting parents know that lay teachers are an important part of the faculty staff.

TABLE 47

NUMBER OF LAY TEACHERS WHO FEEL THAT RECOGNITION IS GIVEN BY THE SITERS

DIOCESE	YES	NO	DON'T KNOW
DUBUQUE	83	11	
DAVENPORT	34		5
DES MOINES	28		
SIOUX CITY	44	4	3
TOTAL	189	15	8

The majority of lay teachers feel that parents are satisfied to have teaching in the parish school according to Table 48. Fifty-eight per cent answered that parents were satisfied, thirty-five per cent did not know, and seven per cent thought parents did not like the idea of lay teachers in Catholic elementary school. Parents must understand and appreciate that the lay teacher is an important part of the faculty and is here to stay. Sometimes, there is a lack of understanding on the part of parents. With the passing of each school year, parents are giving their approval to the lay teacher program. It is interesting to note that neither Canon Law or the Third Plenary Council of Baltimore makes any distinction on whether lay or religious should teach in Catholic schools.

A Sister teaching in a school does not make it a Catholic school. The type of garb doesn't identify a Catholic teacher. The reason a school is a Catholic school is the basic philosophy behind it.

Pope Pius XI said, "The product of education is the man of true character who thinks, judges and acts constantly and consistently in accordance with right reason with a view to his ultimate end."<sup>34</sup> The lay teacher who subscribes to this Catholic philosophy is as equal as the Sister in teaching. The purpose of Catholic schools is to provide a Catholic education and this can be accomplished by both religious and lay teachers.

Parents should realize now that it is impossible to staff Catholic schools only with Sisters. Some school would have to close their doors if it were not for the lay teachers. It is not a question of whether lay teachers should be employed to teach in Catholic schools, but the problem of how to obtain and retain lay teachers. Parents must show the same interest, respect, and appreciation to lay teachers as the Sisters.

TABLE 48

NUMBER OF LAY TEACHERS WHO FEEL PARENTS ARE SATISFIED TO HAVE THEM  
TEACHING IN CATHOLIC SCHOOLS

DIOCESE	YES	NO	DON'T KNOW
DUBUQUE	58	2	34
DAVENPORT	20	3	16
DES MOINES	20	2	6
SIoux CITY	24	7	20
TOTAL	122	14	20

<sup>34</sup>Pius XI, op cit., p. 32.

CHAPTER V

## ATTITUDES OF LAY TEACHERS TOWARD TEACHING

The last part of this study is concerned with attitude expressed by lay teachers in responding to the questionnaire. Many of the questions of this type asked were concerned about job satisfaction, reasons for teaching, ways to recruit lay teachers and non-financial compensations in teachings.

Nineteen per cent of the lay teachers indicated a turn-over of lay teachers in their schools. (See Table 49) Twenty-eight per cent didn't know because this was their first year of employment at the school. Lay teachers employed at the present school a few years reported there was no turn-over of teachers. This latter group amounted to fifty-three per cent of the total number.

The reason for the turn-over of forty lay teachers should be explained in various ways. Sickness, old age, retirement, moving away from the school are all factors to consider. Of course we can include dissatisfaction of some of the lay teachers, which is small, because 179 lay teachers expressed satisfaction.

TABLE 49

NUMBER OF LAY TEACHERS WHO REPORT AN TURN\*OVER OF LAY TEACHERS IN SCHOOL

DIOCESE	YES	NO	DON'T KNOW
DUBUQUE	14	61	19
DAVENPORT	2	27	10
DES MOINES	7	18	3
SIOUX CITY	17	22	12
TOTAL	40	128	44



Eighty-five per cent of the lay teachers look upon their work as dedicated service to the church in the form of Catholic Action, as Table 50 indicates. We hear many sermons and talks on Catholic Action, but here it is put into practice by lay teachers. It is an apostolate in the Catholic church as much as and even more than other organizations. These women realize that the need of teachers is our most crucial problem confronting Catholic schools. They are answering this call as much as those who labor for Christ in other fields of service. The lay teachers have voluntarily offered their talents as teachers for the continued advancement of Catholic education. We welcome them into our school system as co-workers with the Sisters in the education of our youth.

TABLE 50

NUMBER OF LAY TEACHERS WHO LOOK UPON THEIR TEACHING IN A CATHOLIC SCHOOL AS A PART OF CATHOLIC ACTION

DIOCESE	YES	NO	DON'T KNOW
DUBUQUE	77	1	16
DAVENPORT	36		3
DES MOINES	24	1	3
SIoux CITY	44	2	5
TOTAL	181	4	27

Eighty-four per cent of the lay teachers are satisfied teaching in the Catholic schools in Iowa according to Table 51. Five per cent answered that

they were no completely satisfied and nine per cent stated they were dissatisfied under the present circumstances. There is a complete statment of reasons in the Appendix on Attitudes and Opinions of lay teachers which explains Table 51 in detail. These are recorded word for word, except for where personal names or schools are mentioned, and these are omitted.

TABLE 51

## NUMBER OF LAY TEACHERS EXPRESSING SATISFACTION TEACHING IN CATHOLIC SCHOOLS

DIOCESE	ARE SATISFIED	ARE NOT SATISFIED	NOT COMPLETELY	NO ANSWER
DUBUQUE	82	5	7	
DAVENPORT	34	5		
DES MOINES	22	2	3	1
SIoux CITY	41	8	2	
TOTAL	179	20	12	1

The great majority of lay teachers are satisfied teaching in Catholic schools (Table 51). The next Table 52 shows the main reasons teachers give for satisfaction. Lay teachers quoted various reasons and that is the reason the percentages do not come out even. The author wishes to include all the reasons pro and con submitted by the lay teachers regarding this question. The most frequently stated reason why lay teachers are teaching is because they feel they are doing worth-while work for God and His Church. They have lofty ideals in this regard, which is a fine tribute to these dedicated women

whose spiritual viewpoint on life overshadows the material things of this world. The following paragraphs are reasons listed by lay teachers from Table 52 expressing attitudes pro and con on teaching in Catholic schools.

### 1. Doing Worthwhile Work for God

- a-I am able to teach about God.
- b-Preparing the children for their First Holy Communion.
- c-For the graces I receive teaching in the Catholic schools.
- d-Doing my part in furthering Catholic education.
- e-I am able to teach the whole child.
- f-Help build the children's religious life.
- g-The love of children.
- h-Doing charitable work for God.
- i-Making Christophers out of children.
- j-To be associated with the spiritual in my work.
- k-Motivate the children to higher things in life.
- l-Stress the Catholic philosophy of life.

### 2. The Sisters Are Cooperative

- a-Trying to strive toward the Sister's perfection.
- b-To observe the Sister's gentle but persuasive method of discipline.
- c-The religious atmosphere of being with the Sisters.
- d-The Sisters are good company for me.
- e-I am a better person because of the association with the Sisters.
- f-The Sisters back you up in discipline.
- g-Good working conditions with the Sisters.
- h-Greater cooperation from the Sisters than I had in the Public school.

### 3. Moral Guidance

- a-I am able to mention God in the classroom.
- b-Guide children in the right way.
- c-We have religion class each day for the children.
- 2 d-I also learn from the Catechism.
- e-Mold character and good habits of the children.

### 4. Easy Discipline

- a-The religious background makes easy discipline.
- b-Even my large class is easier to handle.

### 5. Children Respectful to Lay Teachers

- a-Because of the religious training, children have respect for me.
- b-Child seems to appreciate what I am doing for him.
- c-I have received more courtesy than I did when in public school.

## 6. Personal Enjoyment

- a-I am able to get to Mass each day.
- b-I get a good salary.
- c-The parents and Sisters are very appreciative of what I am doing.
- d-I enjoy teaching children.
- e-I am happy with my work.
- f-There is a contented atmosphere in the school.
- g-Opportunity for spiritual contacts.
- h-It is pleasant and gratifying for me teaching in Catholic schools.
- i-Children like me and try harder in their studies.

## 7. Duty to Help Out

- a-Help relieve the shortage of Sisters.
- b-Many Children would go to the public school if I didn't teach.

## 8. Spiritual Environment

- a-No jealousy or antagonism in the school.
- b-Appreciate the Catholic atmosphere.
- c-Everything is done for Almighty God.
- d-Seeing the effects of religious training.
- e-It is a God-centered school.
- f-Children and faculty attending church services together.

## 9. Miscellaneous

- a-Way of paying back to the Church for the Catholic education I received.
- b-I am free to help out now as my family is raised.
- c-It is close to the church and school.
- d-The friendships that I have made.
- e-The wonderful cooperation from the parents.
- f-I believe teaching is a wonderful profession and it appeals to me.
- g-Finding satisfaction in my work.
- h-It is possible to work and not neglect my family.
- i-It is a duty to help my home parish.
- j-I attended Catholic school and want other children to have the opportunity.
- k-I enjoy teaching children and those of my faith get first preference.
- l-I enjoy working with the Nuns in developing Catholic children.
- m-I am using the talents that God gave me.
- n-The faculty is more cooperative, sincere and congenial.
- o-Teach more worth-while principles.
- p-Enjoy the friendships of the good Sisters.
- q-Teaching fits in with my home life.
- r-Develop useful citizens here and hereafter.
- s-The spiritual uplift since my husband died.
- t-My pupils like school and are learning well.
- u-The friendly atmosphere.
- v-I feel I am doing a job of teaching.

## 10. Reasons for Dissatisfaction in Catholic Schools.

- a-Salary is too low to live on.
- b-The curriculum is incomplete in the school.
- c-There are few facilities to work with.
- d-Supplies and workbooks are limited.
- e-The classes are too big, can't help children as I should.
- f-Too little to work with.
- g-Crowded conditions in the school.
- h-No clock in the room
- i-No associations with other lay teachers.
- j-Lack of equipment.
- k-Cleaning the room in September and during the year.
- l-Lighting and heating are deplorable in this school.
- m-Lay teachers are not treated as equals.
- n-Discipline here is tiring and nerve wracking.
- o-Wages not sufficient to maintain standard of living.
- p-I do the janitor work in school.
- q-I hate teaching two grades in one room.
- r-Textbooks are too old. I have to borrow books from public library.
- s-No maps or encyclopedias.
- t-Classes are too large to do the best for each child.

TABLE 52

## SUMMARY OF REASONS GIVEN BY LAY TEACHERS FOR SATISFACTION TEACHING IN THE CATHOLIC SCHOOL AND NUMBER OF DISSATISFACTION

DIOCESE	Miscellaneous	Near Home	Enjoyment	Worth while work	Easy discipline	Sister Co-op	Moral Guid.	Spiritual	Not Satisfied
DUBUQUE	10		15	24	9	19	9	2	9
DAVENPORT	8		4	9	1	4	2	5	7
DES MOINES	5	1	4	10		3	3	5	5
SIOUX CITY	12	1	5	12	3	9	1	4	11
TOTAL	35	2	28	55	13	35	8	23	32

Many reasons are listed by the lay teachers as to why they are teaching in Catholic schools at the present time according to Table 53. The greatest number of lay teachers responded that they wanted to relieve the shortage of Sisters. They desired to offer their services because there are not enough Sisters to teach in Catholic schools at the present time. The following is a list which includes the main reason and personal comments of the lay teacher.

1. Like the Catholic School.

- a-The association with the Sisters on the faculty.
- b-I like it better here than where I was teaching.
- c-Closeness of the teacher and pupil in the Catholic school.
- d-Associated with the spiritual things to fashion the lives of the youngsters in the likeness of Christ.
- e-Sisters can help my teaching and make it a success.
- f-I want to be able to mention God and show signs of His handiwork in anything I teach.

2. The Shortage of Sisters.

- a-I was asked to stay for awhile and now I am here five years.
- b-The enrollment of the parish school is increasing year after year.
- c-I was asked to help out and I stayed on.
- d-One of the Nuns became ill and never returned, so I took her place.
- e-Without me, there would be no kindergarten.
- f-Younger teachers will not make the sacrifice, so that is why I am here.

3. Closeness of the School to my Home.

- a-My children attend the same school where I teach.
- b-I am able to teach and also to keep up my home life.
- c-It is our parish school and only a few blocks away.
- d-I quit at the rural school as it was too far away from home and so I accepted this position.

4. Personal Satisfaction

- a-I enjoy teaching, It has been my life's work.
- b-I have the same off days as my children.
- c-Easy discipline in this school where I teach.
- d-I feel I am needed right now to help out.
- e-Repay the Sisters for their kindness to me and my family.
- f-Can do more here than in the public school.
- g-The public school will not hire older teachers.
- h-My children are here. It is convenient for all of us.
- i-My whole life is dedicated to teaching.
- j-I feel the Sisters can help me grow into a better position.
- Indebtedness for the Catholic education my own children received.
- l-Get more teaching experience.

- m-They needed me then and now I need them.
- n-Only job I could get. Sent out 30 applications for the public school, but because of my religion, I was turned down. This happens in small towns.
- o-Started on a temporary basis and stayed on. I can serve my church this way
- p-One Sister did not return and the college asked me to help out.
- q-Wanted to know the Sister's method of teaching.
- r-I need to be occupied as I live alone.
- s-More freedom to carry out your own ideas in teaching.

#### 5. Source of Income

- a-There was no other school to teach nearby and I needed the money.
- b-I need the extra money for my growing family.
- c-Help to support the family with the rising cost of living.
- d-To help send my boy through college
- e-To make a little extra money to supplement my Social Security.
- f-I have children to support, Need more than my husband's salary to live on.
- g-Money I receive will buy bonds for future of children's education.

#### 6. Catholic Action.

- a-To do something for God.
- 2 b-Working with children of my own faith.
- c-To be a Christopher as Father Keller suggests.
- d-More Catholic children will get a Catholic education.
- e-To teach for the honor and glory of God.
- f-This is a small way of being a service to my church, as I am a convert.
- g-Feel closer to God and the good of my own soul.

TABLE 53

#### SUMMARY OF REASONS LISTED BY LAY TEACHERS WHY THEY ARE TEACHING IN CATHOLIC SCHOOLS

DIOCESE	Like the School	Catholic Action	Shortage of Sisters	Source of Income	Close to my Home	Personal Satisfaction
DUBUQUE	6	6	40	14	19	21
DAVENPORT	5	4	20	7	2	14
DES MOINES	4	3	13	5	3	11
SIOUX CITY	6	1	20	6	10	17
TOTAL	21	14	93	32	44	63

The most frequently mentioned reason to attract more lay teachers for Catholic schools is to pay higher wages according to the results of Table 54. Lay teachers expressed their views on the salary paid them. Lay teachers are generally underpaid in Iowa for their services (See Table 27) This problem of paying higher wages confronts all Catholic school officials in Iowa. Catholic schools do not have the unlimited resources at their disposal as the public schools enjoy. The salary schedule of lay teachers should be based on training, skill, and experience if administrators are planning to retain lay teachers. Lay teachers need an adequate salary to live comfortably and to give them the opportunity to improve themselves professionally.

The following paragraphs lists the main reasons and comments of lay teachers on ways to recruit additional lay teachers in Iowa.

1. Increase the Salary for Lay Teachers.

- a-Give a living wage
- b-Give the lay teacher a yearly salary instead of nine months.
- c-Give assurance of a raise in salary.
- d-Start a minimum wage as the public schools do.
- e-Salary to be stated at the beginning of school year.
- f-Pay for the summer months when we can't teach.
- g-Set a wage for the whole diocese. Lay teacher in the next parish in the same city, gets more than I do.

2. Pension and Fringe Benefits.

- a-Lay teachers want sick benefits.
- b-Let the school pay for the substitute teacher.
- c-To keep a good certificate costs money. Let the parish help.
- d-Provide for advancement.
- e-Teachers want to be covered by benefits as in the public school.

3. Need for Good Publicity and Public Relations.

- a-Stress the need for lay teachers in Catholic schools.
- b-Make announcements from the pulpit. Many do not even know about teaching in Catholic schools.
- c-Contact retired public school teachers.
- d-Explain to parents the necessity of lay teachers.
- e-Form a Lay Teacher's Guild to bring attention to our work.
- f-Information on how to renew a teacher's certificate
- g-Make people feel it an honor to teach in Catholic schools.



- h-Persuade mothers with teaching experience to return and be of service.
- i-Get young women to realize the tremendous good they can do teaching in Catholic schools.
- j-Have priest explain the lay teacher program to the parish.
- k-Better public relations with the parents.
- m-Contact teacher-trained girls before they accept other positions.
- n-Stress teaching as a part of Catholic action.

#### 4. Feeling of Acceptance

- a-Give the lay teacher same respect as the Sisters.
- b-Have the nuns accept the lay teacher as an equal.
- c-Stress the appreciation of what we do at a sacrifice.
- d-May lay teacher feel welcomed into the parish school.
- e-Be a part of the faculty and not a silent partner.
- f-Sisters could be more friendly.
- g-Let lay teachers have voice in school discussions.
- h-Give encouragement and help to lay teachers.
- i-Let women who are qualified know they will be welcomed.

#### 5. Cut Down the Enrollment in the Classroom.

- a-There are too many students in my room to do a good job.
- b-Eliminate double classes. It is too distracting for good teaching.
- c-Cut the classes down to normal size.

#### 6. Show the Necessity of Lay Teachers.

- a-Invite college graduates to give one year to the Catholic school.
- b-Acquaint the public and the parish with the need of lay teachers.
- c-Stress teaching in Catholic schools as part of Catholic action.

#### 7. Teacher's Aides

- a-Use the help of mothers in school for non-essential work.
- b-Get relief from the extra duties at school.
- c-Mothers could be of valuable help in our school.

#### 8. Miscellaneous

- a-Get better teaching equipment.
- b-Give scholarships to young women. Later on they could teach in Catholic schools.
- c-Give a training course, especially in religious courses.
- d-Issue emergency certificates.
- e-Educate women toward a strong attitude of service.
- f-Cut down the silly education courses in colleges. They are not practical for teaching.
- g-Getting women to teach one month, they would stay on for years.
- h-Satisfied lay teachers encourage others to join them.
- i-Lay teachers talk to college girls before graduation.
- j-Making teaching more attractive to college students.
- k-Have Catholic organizations give scholarships.
- l-Let school provide lunches at school for lay teachers.

TABLE 54

## SUMMARY OF WAYS TO RECRUIT LAY TEACHERS FOR CATHOLIC SCHOOLS IN IOWA

DIOCESE	Decrease Enroll.	Better Salary	Fringe Benefits	Show the Necessity	Publicity	Accept- ance
DUBUQUE	21	67	4	7	18	6
DAVENPORT	7	16	2	4	9	2
DES MOINES	4	21	2	3	3	1
SIOUX CITY	8	37	1	9	8	4
TOTAL	39	141	9	23	38	13

We know that many lay teachers labor under handicaps teaching in Catholic schools. Because lay teachers do not receive a salary comparable to the public school teachers, a question was included in the questionnaire as follows "What is the main non-financial compensation teaching in a Catholic school?" Table 55 shows the main reason is the spiritual benefits the lay teacher receive. These women feel they are making a definite contribution in the cause of Catholic education, which they are doing at the present time. It will be the lay teachers that Catholic educators will count on in the years to come to help staff the Catholic parochial schools in Iowa.

The following paragraphs list the main reason and comments cited by the lay teachers.

1. Spiritual Benefits.

a-Having the children know about God.

b-The graces we receive for teaching for God.

- c-Opportunity to go to Mass frequently
- d-Teaching the Catechism class each day to the children.
- e-Forming the whole development of the child.
- f-Satisfaction I get bringing children to a better knowledge of God.
- g-Seeing the children develop spiritually as well as mentally.
- h-Love of the Catholic philosophy of life and education.
- i-Getting into closer union with God.
- j-Chance to practice my faith more frequently.
- k-Training God-fearing citizens.

## 2. Worth While Work for God.

- a-Start the children to God and His love.
- b-The love of church, home and my parish.
- c-Teach children to know, love and serve God.
- d-Satisfaction of a job well done.
- e-Help teach the Catholic faith.
- f-Helping my church which is all important.
- g-Giving good example.
- h-Another form of Catholic action to practice in my life.
- i-Gratitude to God for the return of health.
- j-Satisfaction of helping others and the graces I receive.
- k-Gives a purpose to my life again.
- l-Seeing children respond so beautifully to religious training.
- m-Help children to learn the faith.

## 3. Association With the Sisters.

- a-No envy or feeling of competition among the faculty.
- b-The Sister's wonderful cooperation makes my work easy.
- c-The love that is shown us by the Sisters.
- d-The nuns appreciate what we are doing.
- e-Share with them the religious activities of the church.

## 4. Religious Atmosphere

- a-I feel at home in the Catholic school.
- b-It is closer to God in His school.
- c-Teaching about the faith to the children.
- d-Prayers at the beginning and end of each class day.
- e-Daily Mass in our parish church.
- f-Guiding the little ones to God.
- g-More chance for character building.
- h-Encourage others to the religious life.

TABLE 55

## SUMMARY OF NON-FINANCIAL COMPENSATIONS EXPERIENCED BY LAY TEACHERS

DIOCESE	Spiritual Benefits	Religious Atmosphere	Worth While Work	Assn. With Sisters	Easy Discipline	Help Community
DUBUQUE	25	12	15	7	5	1
DAVENPORT	7	5	9	4		
DES MOINES	7	2	8	2		2
SIOUX CITY	11	15	10	5	1	3
TOTAL	50	34	42	18	6	6

In Table 56 the lay teachers have listed many ways in which Sisters could improve working conditions in the Catholic schools. A reading of these comments indicate that the Sisters should keep the lay teachers more informed on school activities and plans. Sisters discuss these school plans in the convent and maybe forget to mention them to the lay teacher in school. There is nothing more disturbing to lay teachers than to be left out of plans. This rejection makes the lay teacher feel as a second class teacher in comparison to that of the Sisters.

Things that lay teachers complain about could be easily corrected by the Sisters and make for better harmony. If all lay teachers were invited to the faculty meetings, they could present their problems. Sisters and lay teachers working together will surely make for better understanding of each others problems.

Often it is the little things in school that causes the greatest annoyance to lay teachers. Sisters should strive to eradicate these minor causes of dissatisfaction.

Here is a list of what lay teachers feel that Sisters could do to promote better working conditions.

## 1. More Cooperation From the Sisters.

- a-We are in the dark about school affairs.
- b-Keep us posted on school policy and plans of activities.
- c-Have faculty meetings at a more convenient time.
- d-Give advance notice of faculty meetings so I can plan to attend.
- e-Make the Sisters more friendly.
- f-Have the Sisters feel the lay teachers are working with them instead of being in competition.
- g-Let us participate in the conference of the school
- h-Let us know what is going on. Students know before we do.
- i-Share ideas with the lay teachers.
- j-A better understanding of each other.
- k-Sisters could be more social to us.
- l-Have the nuns try to understand our work and our problems in the world.
- m-Have Sisters orient us to the school.
- n-Have Sisters share their ideas with us and not keep us in the dark.
- o-Get together for a social hour;
- p-Sisters could speak to us more often in school. Not so reserved
- r-Share materials, methods, and course of study.
- s-Some nuns act so superior.
- t-Let's talk shop together.
- u-Sisters keep to themselves too much. A faculty should not be divided.
- v-I just wish they would come in and chat for awhile and not be so formal.
- w-I never know what is happening in the school from one day to another.

## 2. Feeling of Acceptance and Equality

- a-Let lay teachers feel that they are a part of the faculty, and not a necessary evil.
- b-Let Sisters treat lay teachers as equals in teaching.
- c-Lay teacher is not to be tolerated but accepted by the Sisters.
- d-Let lay teacher be a respected member of the faculty.
- e-Share materials with us. Lend us teaching aides.
- f-Have school meetings to discuss plans and problems.
- g-Keep us posted on coming events.
- h-We are not poor substitutes teachers.
- i-Don't let the nuns insist that things be done exactly their way. Being a school teacher of 26 years, I know something of teaching children.
- j-Have the Sisters make you feel welcomed.
- k-I feel left out of things all the time.
- l-Have use of mimeograph machine. Don't keep it in the convent locked up.

- m-Share the educational bulletins and periodicals with us.
- n-When nuns have a criticism or complaint, let the Sisters come to us instead of the parents.

### 3. Comfortable Surroundings

- a-We need a decent place at noon to eat our lunch.
- b-I eat in the store room and hate. Sisters have dining room, why not give lay teachers something decent.
- c-We would like a place to relax before and after class.
- d-A lounge would be good here in the school.
- e-A place to correct papers when I come to school in the morning.
- f-Let me have key to my own room in the school. I am no child.

### 4. Miscellaneous

- a-Insist on reduced number of pupils in the class for best interest of other students.
- b-More visual aids in the school
- c-Have the nuns teach the religion class.
- d-Put future notices on the bulletin board where I can read them.
- e-Tell how to decorate room for religious holidays.
- f-Cut down on the money collections.
- g-Don't call children out of room for one thing and other. Altar boy practice should be after school. School is for learning.
- h-Give help in methods and activities.
- i-We need suggestions in teaching Catechism.
- j-Let Sisters correct all the papers and make out lesson plans  
(Author's note: Maybe the Sister could teach the class for her also)
- k-Obtain Teacher's aides.

TABLE 56

### SUMMARY OF WAYS SISTERS COULD MAKE LAY TEACHER'S WORK MORE SATISFACTORY

DIOCESE	More Cooperation	Equality Acceptance	Miscellaneous	Pleasant Surroundings	Nothing
DUBUQUE	19	7	22	8	5
DAVENPORT	9	6	13	4	2
DES MOINES	12	5	16	6	4
SIOUX CITY	16	4	11	12	3
TOTAL	56	22	62	30	14

We do not have more lay teachers in Catholic schools because of the low salary schedule as lay teachers indicated in Table 57. If better salaries could be paid there would be many more qualified teachers for our parochial schools. Also younger teachers would stay many more years teaching in Catholic schools if the pay was higher. School authorities have to build and maintain buildings, pay numerous cost in initial outlay, and pay teachers. All this is borne by the faithful of the parish. The question is: "Should we ask the parishioners to pay more to support Catholic education?"

Some Catholic schools have closed because of the lack of finances. More than 300 new parochial schools in the United States stand open and completely equipped but empty because of no teachers.

If the pastors cannot get enough Sisters to staff Catholic schools, then the parish will have to dig down deeper and pay the lay teachers a fair and living wage. Catholic schools can never compete with the public school system in this country. It is foolish to try and keep up with them, because of the unlimited source of money at the public school's disposal.

The problem of the shortage of money will affect some elementary schools in Iowa. At the parish where the author is residing, the parish pays \$15,000.00 a year for five lay teachers. How many parishes in Iowa can afford to do the same?

The following is a list of reasons cited by the lay teachers as to why there are not more lay teachers in parochial schools and their comments.

#### 1. Low Salaries

- a-I am getting \$1,200. less than the public school teacher in this town.
- b-We have to plan for our old age. Public schools give retired teachers a pension.
- c-Who is going to provide for me in my old age.?

- d-Raise the salary and you will get teachers. It is that simple.
- e-Prayers wont pay our bills at the end of the month.
- f-Let church authorities strive for tax relief.

## 2. Lack of Funds

- a-The parish can't afford to pay salary as they get in the public school, and I can't afford to live on what I receive.
- b-Parish doesn't have the funds with all the other things.
- c-It is hard on the church to pay now. They can't give any more.

## 3. Miscellaneous

- a-Some feel they would not be welcomed to teach.
- b-There is a shortage of teachers everywhere in the U.S.
- c-Fear of teaching with the nuns.
- d-There is no advancement in the Catholic system of education.
- e-Too much work to do in the Catholic school.
- f-No benefits or pensions.
- g-Too many pupils to teach.
- h-Young girls not ready to make a sacrifice to teach in Catholic school.
- i-To get a certificate we need education courses. I don't see the reason for getting those dull courses.

TABLE 57

### SUMMARY OF REASONS WHY THERE ARE NOT MORE LAY TEACHERS

DIOCESE	Low Salary	Lack of Funds	Don't know	Miscellaneous
DUBUQUE	54	14		8
DAVENPORT	20	8		11
DES MOINES	20		3	6
SIOUX CITY	30	6		11
TOTAL	124	28	3	36



Lay teachers feel that the parish priest gives them recognition for their services. Eighty-seven per cent of the lay teachers answered in the affirmative that they received recognition from priests as seen in Table 58. The priest as pastor of the church and in his dual role as Superintendent of the parish school, can give leadership for approval of lay teachers. An occasional sermon on the importance of lay teachers to the members of the parish will accomplish confidence in the program. If the pastor takes the lead in his approval, the parishioners will follow his good example.

Table 58

NUMBER OF LAY TEACHERS WHO FEEL THAT RECOGNITION IS GIVEN BY  
THE PARISH PRIEST FOR THEIR SERVICES

DIOCESE	YES	NO	DON'T KNOW
DUBUQUE	74	16	4
DAVENPORT	26	8	5
DES MOINES	26	2	
SIOUX CITY	45	3	3
TOTAL	171	29	12

Table 59 reveals a drop in recognition of lay teachers from the parents. Sixty-nine per cent of the lay teachers feel that parents give them recognition while nineteen per cent answer a definite "no". The remaining twelve per cent didn't know whether they received recognition from the parents or not. Parents, more than any other group, should give this

recognition to the lay teacher. Parents must recognize the need for lay teachers now and in the future. If the future belongs to the children, the future of the Church rests in its parish schools, therefore, the lay teacher is needed to make this a growing concern.

TABLE 59

NUMBER OF LAY TEACHERS WHO FEEL THAT RECOGNITION IS GIVEN BY THE PARENTS FOR THEIR SERVICES

DIOCESE	YES	NO	DON'T KNOW
DUBUQUE	67	25	2
DAVENPORT	25	6	8
DES MOINES	23	2	3
SIOUX CITY	32	9	10
TOTAL	147	42	23

Orientation means adjustment, or being set in correct relation to some standard. The lay teacher certainly needs orientation to the Catholic school system. Any new teacher needs orientation whether she begins her teaching in a public or parochial school. Former public school teachers need to be oriented to the Catholic school .

Lay teachers reported receiving help from priests as follows as seen in Table 60. Forty-one per cent answered yes, thirty-five per cent gave an answer of no, and twenty-four per cent did not answer this question. Many times priests of the parish leave all these matters to the Sisters at school.

The pastor usually hires the lay teacher and that is about the last contact with her. The priest should give each lay teacher a copy of the handbook of school policy for her study.

TABLE 60

NUMBER OF LAY TEACHERS REPORTING RECEIVING HELP FROM PRIESTS IN BECOMING ORIENTED TO CATHOLIC SCHOOL

DIOCESE	YES	NO	NO ANSWER
DUNUQUE	49	28	17
DAVENPORT	10	21	8
DES MOINES	13	9	6
SIOUX CITY	24	17	10
TOTAL	96	75	41

The view of the lay teachers in receiving help and orientation from parents to the school was classified as to number in Table 61. Forty-eight per cent felt they had received no help from parents, twenty-three per cent didn't know, while twenty-nine per cent answered yes. The question is asked, "What can parents do to orient the lay teacher to the parish school?" First and foremost they can give their approval of the lay teacher program. Parents should not be narrow-minded as to insist that only Sisters teach their children. Parents can make the lay teacher feel welcomed at P.T.A. meetings or any of the social activities of the school.

Parents can teach their children to respect the lay teacher as they do the Sisters. Parents can help find suitable living quarters for the lay teachers. Inviting the lay teacher to the students home during the year would accomplish good relations. Encourage the lay teacher to belong to the ladies organizations of the parish is another way of orientation by parents.

TABLE 61

NUMBER OF LAY TEACHERS REPORTING HAVING RECEIVED HELP FROM PARENTS  
TO BECOME ORIENTED TO THE SCHOOL

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	33	43	18
DAVENPORT	7	18	14
DES MOINES	7	14	7
SIOUX CITY	15	26	10
TOTAL	62	101	49

Looking into the future, we find from Table 62, that sixty-seven per cent of the lay teachers plan to continue teaching in Catholic schools, while twenty-three per cent are undecided and ten per cent will not be teaching next fall. The questionnaire failed to include the question "WHY?", which is a weakness of the questionnaire system. School authorities should be concerned about the twenty-three per cent who have not made up their minds as to whether they will continue teaching in the future. If this undecided group do not return to teach it means a loss of about one third of our lay teachers in Iowa.

School officials should do all that they can to make the lay teacher program a success. Where there is some dissatisfaction, the school authorities should try to remedy the fault.

TABLE 62

## NUMBER OF LAY TEACHERS PLANNING TO CONTINUE TEACHING IN CATHOLIC SCHOOLS

DIOCESE	YES	NO	NO ANSWER
DUBUQUE	69	11	14
DAVENPORT	29	3	7
DES MOINES	16	4	8
SIoux CITY	28	9	14
TOTAL	142	27	43

## NEED OF PROFESSIONAL ORGANIZATION

In order to receive recognition and status, lay teachers should band together in the formation of a group or society. We have organizations of every type in America today for the purpose of promoting their own respective causes. Lay teachers in a unified group would command more attention than acting singly.

Lay teachers are a professional group of women and should be formally organized. Each diocese should have an organization of lay teachers no matter how small in number it might be in its beginning. The organization would cultivate intellectual, social and spiritual benefits. One or two meetings a year will make it possible the sharing of mutual problems and ideas.

A Lay Teacher's Guild has been organized in Davenport under the leadership of Mrs. Clay LeGrand, who is very interested in Catholic education. She has given the writer a copy of the Constitution and information which are included in the appendix, page 146.

An organization of lay teachers into their own set-up, will bring them many benefits. Working together lay teachers might influence school officials to give them the things lay teachers desire as fringe benefits, increase in salary, and in-service training.

The Guild in Davenport has a list of substitute teachers, special teachers, and aides together with a complete information concerning their qualifications, and amount of compensation desired. Being a new program, The Guild has to sell their program to pastors and principals of the Catholic school to make it worthwhile.

## NEW CONCEPT OF RELIGIOUS INSTRUCTION

The writer wishes to include in this thesis a new concept in Catholic education called the School of Religion. This new idea was begun in Fairport, N.Y. The School of Religion is built on a plot which adjoins the public school in that area. This school is used primarily to teach religion to the 600 Catholic children on released time. There are 36 classes in religion held during the week. The Sisters live on the second floor of this School of Religion. During their free time they take the census of the parish, contact prospective converts, visit the homes of the children in the parish, teach methods to young mothers on teaching religion in the home.

In Fairport, only four Sisters teach religion to 12 grades and a four room school of this type takes the place of a 12 or 16 room parochial school. The Catholic families are not burdened to support their own school system in competition with the public schools there which has over six million invested in public education.

This new plan might be the answer to high costs of building and maintaining Catholic schools, paying higher salaries to lay teachers. We have more than 300 new parochial schools in the United States stand open and equipped but empty, due to the lack of Sisters and lay teachers. An interesting study today would be why is there such a lack in religious vocations? What can we do to obtain more priests, Sisters and brothers?

The Fairport Plan will be watched with interest in the coming years.

## TEACHER AIDS IN CATHOLIC SCHOOLS

Another plan to help relieve the Sister shortage is the use of Teacher's aids. A trained expert seldom works alone, as witness a lawyer, doctor, nurse or engineer. We have in our society assistants, research people, and others who help the key figures. This idea got impetus from the World War II, when we saw the good the Nurses' Aids did in the hospital.

The teacher's aids work includes supervising playgrounds, checking simple written work, distributing supplies, having charge of school library, making out report cards, supervising recess periods, routing paper work, arranging articles on school bulletin board, office duties, such as caring for school records, supervision of hot lunch program, or correcting standardize tests.

Those women who were nurses could give physical exams and have charge of health records in school office.

The teachers' aids give the Sisters a chance to rest from these thousand and one duties. They save considerable time for the Sisters who can devote this to better and longer teaching. The women of the parish take their turns in their weeks of duty to the school. This creates a greater interest in our schools. Parents today are concerned about their schools both public and private, as witness the flood of literature in the professional journals and our daily newspapers.

The Teachers' Aids have been doing good work in some of the Catholic schools in the City of Davenport, Iowa. The Sisters must understand that the women are not interfering, but are willing to help the Sisters. They can save many hours in a teaching day.



## IMPORTANCE OF THE CONFRATERNITY

It is important, the author believes to point out, the necessity of the Confraternity of Christian Doctrine being established in each parish. As the majority of our students are and will be enrolled in the public schools, we should provide for the religious instruction of these children. There seems to be no unified form of teaching these children in Iowa at the present time. The author has seen the fine results of the workings of the Confraternity at St. Isaac Jogues Parish in Hinsdale, Illinois, under the leadership of Rev. Michael O'Keefe. This is a well organized program for teaching the truths of the Catholic faith to over 200 youths of grammar school age. The Parish school is crowded with over 600 students and cannot accept any more. This school has five lay teachers in addition to twelve Sisters. The salary for five lay teachers costs the parish \$15,000.00 each year.

The Confraternity is operated as a regular school each Sunday morning. Average attendance for the year is above 85 per cent. This is good as many children travel a great distance to be present for the classes.

Sociologists tell us that two out of every three Catholic children will be in the public school five years from now. We must not neglect these students in regard to their religious instruction.

## CHAPTER VI

### RECAPITULATION AND CONCLUSION

As the author tabulated 13,568 answers of the lay teachers' perhaps there is nothing new in the lay teachers' program of having never been heard before; but it is a rediscovery of the problems of the lay teacher, particularly when the identification of these problems comes from the lay teachers themselves. The author feels that the reading of this study would be a definite step in a better understanding of the lay teacher program from the Catholic administrator's viewpoint. It gives us an insight to what the lay teachers regard as their problems teaching in Catholic schools. There still remains much to be investigated and studied in regard to the lay teachers' program. As lay teachers are becoming more and more prominent in our Catholic schools, we should constantly strive for the betterment of the program.

As the author looks back over the findings of the questionnaire, there are certain conclusions that are evident to the reader. Foremost is the wonderful work our lay teachers are going in spite of some undesirable shortcomings. The majority are dedicated women who are interested in Catholic education. Catholic education is founded on sacrifice and the lay teachers are doing their share of sacrifice for the honor and glory of God. The Sisters have done this sacrifice for years and upon their work has been the foundation of our Catholic school system. A great number of Lay Teachers in future years will be the dedicated persons who will give a certain number of years to teach in Catholic Schools.

The lay teachers answered the questionnaire very well as the author received replies which amounted to eighty-five per cent. Lay teachers are

sixteen per cent of the teaching staff in the Catholic elementary schools in Iowa. In schools where they are employed they constitute one fourth of the faculty. One half of our Catholic elementary schools are using the lay teachers and can foresee that their number will increase.

Another observation is that in a little more than half of the schools where lay teachers are employed, there are one to three other lay teachers on the faculty. Sixty-three per cent of the lay teachers are or were married. There is a wide range in regard to age of lay teachers which Table 8 will indicate. Eighty-three of the lay teachers are certified by the State. A great number of lay teachers taught in the public schools before coming into the Catholic school system. Only sixteen per cent possess college degrees but ninety-four lay teachers are working for college credit courses at the present time. There is a need for an in-service program in our Catholic schools as this program is almost non-existent. Sixty per cent are reading educational publications which makes for continued growth in the field of education. A notable concentration of lay teachers was discovered in grades one to four inclusive. The great number of enrollment of pupils is found in the thirty to forty nine students per teacher which is above the public school average.

Another point is that sixty-four per cent do not participate in other curricula activities of the school. There is no definite procedure on whether lay teachers should teach the catechism class as lay teachers are equally divided on teaching religion.

Salary schedules were inferior to those of the public schools. Fifty-eight per cent earn a salary of between \$1,500.00 and \$2,500.00. Over one-

half of the lay teachers are not satisfied with the salary they are receiving now. It is the author's hope that this can be remedied in the days to come.

As we look at the results of the questionnaire, a vast number of lay teachers are covered by Social Security. Another point of dissension is that lay teachers do not receive any increase in salary regardless of how long they have been teaching. In addition they do not receive any fringe benefits. The majority of lay teachers do not find it necessary to work outside school hour to supplement their incomes. Older teachers have a little money saved to augment their salary. The married teachers have working husbands as the chief means of support.

Author states here again that lay teachers should have a written contract with the school. Only twenty-seven have this written agreement now. Assurance of tenure in the Catholic school have been given only to thirty-four lay teachers in Iowa. In regard to employment, lay teachers were contacted to teach by the pastor of the church which amounted to sixty per cent.

Lay teachers are very interested in the Catholic schools. They are willing to cooperate one hundred per cent with the Sisters. Only fifty-three per cent have been asked by the Sisters to cooperate in school activities to this time.

By and large lay teacher-sister relationships are very satisfactory and cordial, but there are some misunderstandings in this relationship. Lay teachers themselves feel qualified to handle the discipline in their own class as they feel there is no need to have the sisters drop in to supervise or check on discipline.

Generally lay teachers feel they have the parent's approval teaching in Catholic schools with the Sisters. The turn over of lay teachers is small indicating that the lay teacher program is working out well. Lay teachers consider their teaching as a part of Catholic Action. They look upon teaching in Catholic schools as dedicated work. Lay teachers are satisfied and happy teaching in Catholic schools. Lay teachers look upon their teaching as worth while work which is made easy by the wonderful cooperation of the Sisters. The main reason why lay teachers are teaching in Catholic schools is to help out on the Sister shortage. Lay teachers are not seeking employment in Catholic schools to make money. This is the reason they teach for a lower salary in Catholic schools than the public schools.

Judging from their comments, higher salaries would draw more persons into teaching at Catholic schools. School officials need good public relations to let lay teachers know they are accepted and welcomed in our schools. Because lay teachers do not receive as much money as teachers in public schools, the compensation they receive is the spiritual benefits.

One thing uppermost in the minds of lay teachers to improving relations with the Sisters is that the nuns be more friendly and cooperative with the lay teachers. It is gratifying to know that the great number of lay teachers plan to continue teaching in Catholic schools in the years to come. Lay teachers feel that priests, sisters, and parents give them the recognition for their work of teaching. Parents and priests could do more in helping the teacher to become oriented to the school. The Sisters because of their daily contacts with the lay teachers are doing a fine job in this regard.

A reading by Catholic administrators of the analysis of the survey on lay teachers in Iowa will give them a better understanding of the lay teacher program. The author hopes that the little problems arising in lay teacher program will be solved by administrators and lay teachers working together for a better Catholic education for our youth in the parish schools in Iowa.

## APPENDIX

October 17, 1957

Dear Sister:

I am a priest of the Diocese of Davenport, Iowa studying for my Master's Degree at Loyola University, Chicago, Illinois. I am beginning to write my Thesis on the topic "A Study of the Lay Teacher Program in the Catholic Elementary Schools of Iowa." I wish to include the lay teachers of your school in this survey. In order to receive a high return of response to the questionnaire, the questionnaire should be mailed directly to the home of the lay teacher.

It will be appreciated very much if you would send the names and mailing address of the lay teachers on the faculty in your school.

A postal card is enclosed for your convenience.

Sincerely yours in Christ,

Rev. James M. Janssen  
St. Isaac Jogues Church  
Minsdale, Illinois

Enc.



Department of Education  
Loyola University  
Chicago, Illinois

Dear Lay Teacher:

I am writing to you to cooperate in a survey of the Lay Teacher Program in the Catholic Elementary Schools in Iowa. This is the nature of my Master's Thesis for Loyola University.

You will find enclosed a questionnaire. I ask you to fill it out to the best of your ability. This is the first study made relative to lay teachers in Iowa. Your answers will be of valuable assistance.

I wish to assure you that all answers you give will be kept in strict confidence. No individual teacher or school will be identified in this study. Therefore the answers you give, will make for a better understanding of lay teachers in the Catholic schools of Iowa.

I do ask you the favor of returning this questionnaire, completely, or in part before November 30. All replies to that date will be included in the thesis. A stamped return self-addressed envelope is enclosed for your convenience.

A summary of the study will be sent to each teacher who participates in this survey.

Thanking you for your anticipated cooperation, I remain

Sincerely yours,

---

Rev. James M. Janssen

Enc.

QUESTI NWAIFE FOR LAY TEACHERS IN THE CATHOLIC  
ELEMENTARY SCHOOLS IN THE STATE OF IOWA

- 1- In what Diocese is your school located ? \_\_\_\_\_
- 2- What is the enrollment of the school? \_\_\_\_\_
- 3- What is the number of Sisters on the faculty? \_\_\_\_\_
- 4- What is the number of lay teachers on the faculty? \_\_\_\_\_
- 5- Are you married, single, or widowed? \_\_\_\_\_
- 6- Check your age in the following classification: 30-40 years \_\_\_\_\_  
under 20 years \_\_\_\_\_, 20-30 years \_\_\_\_\_, 40-50 years \_\_\_\_\_  
50-60 years \_\_\_\_\_, 60 and over \_\_\_\_\_.
- 7- Are you certified by the State to teach? \_\_\_\_\_
- 8- If yes, what type certificate do you possess? \_\_\_\_\_
- 9- Have you previously taught in Catholic schools? Yes \_\_\_\_\_ No \_\_\_\_\_  
If yes, how many years? \_\_\_\_\_
- 10- Have you previously taught in public schools? Yes \_\_\_\_\_ No \_\_\_\_\_  
If yes, how many years? \_\_\_\_\_
- 11- Do you have a college degree? Yes \_\_\_\_\_ No \_\_\_\_\_  
If no, are you taking college courses of credit for a degree?  
Yes \_\_\_\_\_ No \_\_\_\_\_
- 12- Is there an in-service program for lay teachers in the school?  
Yes \_\_\_\_\_ No \_\_\_\_\_
- 13- Do you subscribe to any educational journals or periodicals?  
Yes \_\_\_\_\_ No \_\_\_\_\_
- 14- What grade level are you teaching? \_\_\_\_\_
- 15- What is the enrollment of the class? \_\_\_\_\_
- 16- Do you supervise extra-curricular activities in the school?  
Yes \_\_\_\_\_ No \_\_\_\_\_
- 17- If yes, what is the type of activity? \_\_\_\_\_
- 18- Do you teach the Catechism class in your room? Yes \_\_\_\_\_ No \_\_\_\_\_

- 19- What is your salary per month? \$ \_\_\_\_\_
- 20- How many months do you receive this salary? \_\_\_\_\_
- 21- Do you feel you are adequately paid for your services? Yes \_\_\_\_\_ No \_\_\_\_\_
- 22- Are you covered by Social Security? Yes \_\_\_\_\_ No \_\_\_\_\_
- 23- Does the school grant a regular increase in salary? Yes \_\_\_\_\_ No \_\_\_\_\_
- 24- Is there any provisions made for health benefits, sick leave, or hospitalization insurance by the school? Yes & \_\_\_\_\_ No \_\_\_\_\_
- 25- Is absence, because of sickness or attending professional meetings deducted from your salary? Yes \_\_\_\_\_ No \_\_\_\_\_
- 26- Do you receive additional income now in the form of benefits or pensions? Yes \_\_\_\_\_ No \_\_\_\_\_: If yes, state what kind \_\_\_\_\_
- 27- Do you find it necessary to work outside school hours for additional income? Yes \_\_\_\_\_ No \_\_\_\_\_
- 28- Do you have a written contract for teaching? Yes \_\_\_\_\_ No \_\_\_\_\_
- 29- Is there an assurance of tenure after a probationary teaching period? Yes \_\_\_\_\_ No \_\_\_\_\_
- 30- Who contacted you for teaching in a Catholic school? Priest \_\_\_\_\_ Sister \_\_\_\_\_ College \_\_\_\_\_ Agency \_\_\_\_\_ Others \_\_\_\_\_
- 31- Do you have full participation with the Sisters in faculty meetings? Yes \_\_\_\_\_ No \_\_\_\_\_
- 32- Are you willing to cooperate with the Sisters in carrying out a specific program of the school? Yes \_\_\_\_\_ No \_\_\_\_\_
- 33- Do you feel that a spirit of cooperation and harmony exists between the Sisters and lay teachers in school? Yes \_\_\_\_\_ No \_\_\_\_\_
- 34- Is it necessary to call on the principal in disciplinary problems? Yes \_\_\_\_\_ No \_\_\_\_\_
- 35- Do you see the need of supervision of your class by the principal in regards to methods of instruction or discipline? Yes & \_\_\_\_\_ No \_\_\_\_\_
- 36- Is there a difference on the matter of discipline between you and the Sisters? Yes \_\_\_\_\_ No \_\_\_\_\_
- 37- Do you believe that the parents are satisfied to have lay teachers in the parish school? Yes \_\_\_\_\_ No \_\_\_\_\_

- 38- Is there a constant turn-over of lay teachers in your school?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Don't Know \_\_\_\_\_
- 39- Do you regard your teaching in a Catholic school a part of Catholic Action? Yes \_\_\_\_\_ No \_\_\_\_\_ Don't Know \_\_\_\_\_
- 40- Are you satisfied teaching in a Catholic grade school? Yes \_\_\_\_\_  
No \_\_\_\_\_: State reason for answer.
- 41- Why are you teaching in a Catholic school at the present time?
- 42- In your opinion, what can be done to obtain more lay teachers?
- 43- What is the main non-financial compensation teaching in a Catholic school?
- 44- In what way could Sisters make teaching more enjoyable and satisfactory for the lay teacher?
- 45- What is the main reason there are not more lay teachers in Catholic schools?
- 46- Do you plan to continue teaching in a Catholic school? Yes \_\_\_\_\_  
No \_\_\_\_\_
- 47- Do you think recognition is given for your teaching by the following?  
Priests \_\_\_\_\_  
Sisters \_\_\_\_\_  
Parents \_\_\_\_\_
- 48- Did you receive help in becoming oriented to the school from the following?  
Priests \_\_\_\_\_  
Sisters \_\_\_\_\_  
Parents \_\_\_\_\_  
Principal \_\_\_\_\_
- 49- How many years have you been teaching at the present school? \_\_\_\_\_

50- Feel free to add any remarks on this page you may wish to make on the subject of lay teachers in Catholic grade schools. Your opinions will be of valuable assistance in a better understanding of our dedicated lay teachers in the State of Iowa.

## DUBUQUE ARCHDIOCESE SCHOOL CENSUS

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Ackley	Sacred Heart	2	
Alta Vista	St. William	4	
Ames	St. Cecelia	7	2
Anamosa	St. Patrick	4	
Balltown	St. Francis	3	
Bankston	St. Clement	3	
Bellevue	St. Joseph	5	2
Calmar	St. Aloysius	4	
Cascade	St. Martin	3	1
Cascade	St. Mary	6	1
Cedar Falls	St. Patrick	5	3
Cedar Rapids	All Saints	9	5
Cedar Rapids	Immaculate Conception	9	5
Cedar Rapids	St. Ludmilla	7	1
Cedar Rapids	St. Matthew	9	6
Cedar Rapids	St. Patrick	9	5
Cedar Rapids	St. Wenceslaus	5	1
Charles City	Immaculate Conception	9	2
Chelsa	St. Joseph	3	
Clarion	St. John	4	
Clermont	St. Peter	2	
Cresco	Assumption	4	1
Cresco	St. Joseph	4	1

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Decorah	St. Benedict	5	
Dougherty	St. Patrick	3	
Dubuque	Cathedral	9	1
Dubuque	Holy Ghost	17	2
Dubuque	Holy Trinity	10	2
Dubuque	Nativity	19	2
Dubuque	Sacred Heart	21	3
Dubuque	St. Anthony	8	4
Dubuque	St. Columbkille	10	4
Dubuque	St. Joseph	9	4
Dubuque	St. Mary	15	1
Dubuque	St. Mary	2	
Dubuque	St. Patrick	10	1
Dubuque	Visitation	1	
Dyersville	St. Francis	13	2
Eagle Center	St. Mary	4	
Eagle Grove	Sacred Heart	3	
Earlville	St. Joseph	4	
Elkader	St. Joseph	3	
Elma	Immaculate Conception	3	1
Epworth	St. Patrick	4	
Evansdale	St. Nicholas	5	1
Fairbank	Immaculate Conception	3	1
Fairfax	St. Patrick	4	1

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Farley	St. Joseph	5	1
Festina	St. Mary	2	1
Fillmore	Sacred Heart	3	
Fort Atkinson	St. John	5	
Garnavillo	St. Joseph	4	
Garryowen, N.	St. Patrick	2	1
Gilbertville	Immaculate Conception	6	1
Greene	Sacred Heart	2	1
Guttenberg	St. Mary	4	
Haverhill	St. Joseph	3	
Holy Cross	Holy Cross	5	
Independence	St. John	4	2
Ionia	St. Boniface	3	
Jesup	St. Ananiasius	5	1
Key West	St. Joseph	4	
LaMotte	Holy Rosary	3	1
Lansing	Immaculate Conception	3	1
Lawler	Lady of Mt. Carmel	5	1
Elma	Lady of Lourdes	4	
Luxemburg	Holy Trinity	3	1
Manchester	St. Mary	7	1
Manly	Sacred Heart	4	
Marion	St. Joseph	4	1
Marshalltown	St. Mary	9	1



<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAYTEACHERS</u>
Mason City	Holy Family	7	2
Meyer	Sacred Heart	4	
Monona	St. Patrick	5	
Monticello	Sacred Heart	6	1
New Hampton	St. Joseph	6	
New Hampton	St. Mary	5	
New Haven	St. Mary	3	
New Vienna	St. Boniface	3	1
N. Buena Vista	Immaculate Conception	3	
N. Washington	St. Mary	4	
Norway	St. Michael	5	
Oelwein	Sacred Heart	9	4
Osage	Sacred Heart	4	1
Ossian	DeSales	5	
Otter Creek	St. Lawrence	3	
Peosta	St. John	4	
Petersburg	SS. Peter and Paul	5	
Placid	St. John	1	
Prarieburg	St. Joseph	3	
Protivin	Rudolphium	4	
Raymond	St. Joseph	3	1
Richardsville	St. Joseph	3	
Rockwell	Sacred Heart	2	
Roseville	St. Mary	3	
Ryan	St. Patrick	3	1

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
St. Catherine	St. Catherine	2	
St. Donatus	St. Donatus	2	
St. Lucas	St. Luke	4	1
Sherrill	SS. Peter and Paul	4	
Spillville	St. Wenceslaus	4	
Springbrook	SS. Peter and Paul	4	
Stacyville	Visitation	4	1
Tama	St. Patrick	4	1
Temple Hill	St. Peter	3	
Waterloo	Blessed Sacrament	7	2
Waterloo	Lady of Victory	5	1
Waterloo	Sacred Heart	9	4
Waterloo	St. Edward	9	3
Waterloo	St. John	9	2
Waterloo	St. Mary	14	2
Waucoma	St. Mary	4	
Waukon	St. Patrick	6	1
Webster City	St. Thomas	4	
West Union	Holy Name	3	
Worthington	St. Paul	5	1

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 Total

116

620

112

## DAVENPORT DIOCESE SCHOOL CENSUS

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Albia	St. Mary	5	
Bauer	St. Joseph	2	
Bettendorf	Lourdes	7	3
Browns	St. Joseph	3	
Burlington	St. John Baptist	7	2
Burlington	St. Patrick	4	1
Burlington	St. Paul	4	2
Centerville	St. Mary	4	
Clear Creek	SS. Peter and Paul	2	
Clinton	Our Lady of Angels	5	
Clinton	Sacred Heart	3	
Clinton	St. Boniface	4	
Clinton	St. Irenaeus	4	2
Clinton	St. Mary	8	3
Clinton	St. Patrick	10	
Davenport	Holy Family	7	3
Davenport	Sacred Heart	9	3
Davenport	St. Alphonsus	8	2
Davenport	St. Anthony	3	1
Davenport	St. Joseph	5	
Davenport	St. Mary	4	1
Davenport	St. Paul	11	5

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Davenport	St. Vincent	5	
DeWitt	St. Joseph	4	2
Fort Madison	Sacred Heart	7	5
Fort Madison	St. Joseph	4	
Fort Madison	St. Mary	5	2
Georgetown	St. Patrick	2	
Grand Mound	St. Ann	2	
Harper	St. Elizabeth	3	
Hills	St. Joseph	2	
Houghton	St. John	5	
Iowa City	St. Mary	4	2
Iowa City	St. Patrick	6	2
Keokuk	St. Vincent	7	
Keokuk	St. Mary	3	1
Keota	St. Mary	3	
Knoxville	St. Anthony	3	
Mt. Pleasant	St. Alphonsus	3	
Muscatine	St. Mary	4	1
Muscatine	St. Mathias	5	1
Ottumwa	St. Mary	11	
Ottumwa	St. Patrick	6	
Richmond	Holy Trinity	2	
Riverside	St. Mary	3	1
St. Paul	St. James	5	

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Victor	St. John	4	
Washington	St. James	4	1
W. Burlington	St. Mary	3	
West Point	St. Mary	6	
<hr/>			
Total	50	240	46

## DES MOINES DIOCESE SCHOOL CENSUS

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Council Bluffs	St. Francis Xavier	12	1
Council Bluffs	Holy Family	6	4
Council Bluffs	St. Peter	3	2
Council Bluffs	St. Patrick	3	3
Creston	St. Malachy	4	
Defiance	St. Peter	8	
Des Moines	St. Ambrose	8	1
Des Moines	St. Anthony	11	1
Des Moines	St. Augustine	10	1
Des Moines	St. John	9	2
Des Moines	St. Joseph	4	
Des Moines	St. Peter	5	
Des Moines	St. Pius X	4	
Des Moines	St. Theresa	5	3
Des Moines	All Saints	6	4
Des Moines	Holy Trinity	8	4
Des Moines	Visitation	7	2
Des Moines, West	Sacred Heart	6	3
Dunlap	St. Joseph	11	
Earling	St. Joseph	10	1
Granger	Assumption	8	
Harlan	St. Michael	5	
Imogene	St. Patrick	5	

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Missouri Valley	St. Patrick	3	1
Neola	St. Joseph	9	
Panama	St. Mary	7	1
Perry	St. Patrick	8	
Portsmouth	St. Mary	7	
Rosemont	St. Mary	2	
Stuart	St. Mary	3	
Westphalia	St. Boniface	8	
<hr/>			
Total	31	205	34

## SIOUX CITY DIOCESE SCHOOL CENSUS

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Akron	St. Patrick	3	
Algona	St. Cecelia	8	3
Alton	St. Mary	4	
Anthon	St. Joseph	2	1
Arcadia	St. John	4	
Ashton	Lady of Perpetual Help	5	1
Ayrshire	Sacred Heart	2	
Bancroft	St. John	9	2
Boone	Sacred Heart	4	1
Breda	St. Bernard	7	1
Carroll	St. Joseph	4	1
Carroll	SS. Peter and Paul	7	3
Carroll	St. Lawrence	8	4
Cherokee	Immaculate Conception	5	
Clare	St. Matthew	3	1
Coon Rapids	Annunciation	3	
Danbury	St. Mary	6	
Dedham	St. Joseph	4	1
Dennison	St. Rose	5	
Early	Sacred Heart	3	1
Emmetsburg	St. Mary	4	
Emmetsburg	St. Ellen	5	1



<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Estherville	St. Patrick	5	1
Fonda	Lady of Good Counsel	6	1
Fort Dodge	Dorpus Christi	10	4
Fort Dodge	Holy Rosary	5	
Fort Dodge	Sacred Heart	6	
Gilmore City	St. John	3	
Grand Junction	St. Bridget	2	
Granville	St. Joseph	5	1
Halbur	St. Augustine	3	
Hawardin	St. Mary	2	
Hospers	St. Anthony	3	
Humboldt	St. Mary	4	
Larchwood	St. Mary	4	
LeMars	Gahlen Catholic	8	3
Lidderdale	Holy Family	2	
Mallard	St. Mary	3	
Maple River	St. Francis	4	
Mapleton	St. Mary	4	
Marcus	Holy Name	4	
Maryhill	Visitation	2	
Milford	St. Joseph	4	
Mt. Carmel	Lady of Mt. Carmel	4	
Odebolt	St. Martin	3	1
Oyens	St. Catherine	3	

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Pocahontas	Pocahontas Catholic	5	
Pomeroy	St. Mary	3	
Remsen	St. Mary	11	1
Rockwell City	St. Francis	2	1
Roselle	Holy Angels	4	
St. Benedict	St. Benedict	3	
St. Joseph	St. Joseph	4	1
Salex	St. Joseph	2	1
Sheldon	St. Patrick	5	1
Sioux City	Cathedral	6	2
Sioux City	St. Boniface	10	2
Sioux City	St. Joseph	8	2
Sioux City	Immaculate Conception	11	4
Sioux City	Sacred Heart	4	
Sioux City	Blessed Sacrament	10	4
Sioux City	St. Michael	4	1
Sioux City	St. Francis	3	
Spencer	St. Sacred Heart	6	1
Storm Lake	St. Mary	6	2
Templeton	Sacred Heart	4	
Vail	St. Ann	4	
Wesley	St. Joseph	4	1
Varina	St. Columbkille	4	

<u>CITY</u>	<u>SCHOOL</u>	<u>NUMBER OF SISTERS</u>	<u>NUMBER OF LAY TEACHERS</u>
Whittmore	St. Michael	4	1
Willey	St. Mary	3	
West Bend	SS. Peter and Paul	3	1
<hr/>			
Total	73	329	58

PERSONAL COMMENTS AND OPINIONS OF LAY TEACHERS

"I fear I am late getting this back to you, but I will send it to you anyway.

My answers are true as of May 1957. Since then the situation has changed somewhat.

The annual salary of lay teachers (3rd grad) has gone up \$225.00.

Two of the three lay teachers are new on the faculty.

I am teaching in 3rd grade in a public school because my family (there are seven of us) had to have more income. At the time I was teaching in the parish school we went into business for ourselves and did not need extra money. The business failed so I am in a more lucrative position.

My hope is to return someday to the Catholic schools system.

If I have been of any help, I am glad."

\* \* \*

"This is my first year of teaching in a parochial school and I am finding it to be very rewarding in experiences and especially in my spiritual life. This reward compensates to some extent the lower remuneration I receive.

The Sisters have tried to foster a high esteem and respect for me from all the students and I do appreciate it very much.

However, I felt very inadequate in my religion procedures and methods and I am sure all lay teachers do, and in this matter, the Sisters and Priests could offer and should offer assistance. If at all possible, there should be an institute for all the lay teachers in the diocese before school starts, possibly showing how to conduct a religion class, etc., or explaining in brief, the course outline.

Playground equipment is also very inadequate and instead of sitting idly during the noon hour, girls and boys from grades 6 - 8 could be organized into folk dancing groups (circle dances, etc.) by the lay teacher. I feel this would foster strong fellowships among our Catholic young people.

Compensation should also be extended for the full 12 months as they do in the public schools. This would definitely make teaching in our Catholic schools much more attractive to lay teachers."

\* \* \*

"At the beginning I was a little fearful I would not measure up to the Sisters - and of course I don't, but I was immediately made to feel at ease. Anything the Sisters might say could never be felt as criticism. Their remarkable way of helping just seems to come to you. Needless to say I have learned much.

I have answered this as truthfully as I know how, Father."

\* \* \*

"Dear Father: As stated in questionnaire I really don't feel qualified to speak as a Lay Teacher. When Father asked me to take kindergarten I didn't think I could. However, since I have 4 children and have worked with children groups he seem to think I could. I took the job with my fingers crossed. I have gotten along wonderfully. I read quite a bit this past year and took a Kindergarten Workshop course at our local college. Although it didn't qualify me as a teacher it did help me to be more sure of myself. The parents, sisters and other lay teachers have been wonderful in any help. As stated, Father can't pay the salary of a public school teacher so must resort to the parish. However, I don't think it would be fair to the children if I went beyond the Kindergarten to teach since I have no qualifications as a teacher other than love of children and patience. Our school is the only catholic school in Des Moines left having kindergarten. There again I've been able to help as Father says as long as he can get a teacher he will retain kindergarten. However, the children only go 6 months out of year and two hours per day.

There is so much satisfaction in helping these little ones. How they look up to you, etc. It makes you feel so humble when you think of the tremendous responsibility which is yours. How important this first year is.

Hoping I have been of some help."

\* \* \*

"If sisters had more time I know they could do more to help us be more efficient. Time is really the factor that hinders most.

Sisters have always been helpful whenever I have asked any questions. They are dedicated persons and an inspiration to fellow workers. There is no rivalry as is sometimes the case in other systems."

\* \* \*

"I have taught for 19 years in the Public School system and was always under the impression that you had to be a Sister or a Catholic to teach in a Catholic School. My friends all ask me, "How did you happen to get in the system?" I just say that I was called for an interview by a Sister who was the principal and accepted."

\* \* \*

"I am very happy to be a lay teacher in our Catholic School System. This Questionnaire has helped me to evaluate my position and look about with open eyes.

Thank you for giving me this opportunity to express my views."

\* \* \*

"Teaching in Catholic schools has its advantages --- mostly spiritual. I for one could never teach in an atmosphere where I would be unable to motivate my class to higher and spiritual things. I love to teach Religion and it seems the fruits thereof permeate the day and makes the day worth while.

The attitude of the Sisters are changing in a favorable way toward lay teachers but there still is a feeling of (why must they meddle in our affair) among too many of them.

The good Sisters forget that they aren't the only ones capable of dealing with the minds of youth and that God's grace works thru other channels as well ---- such as lay teachers. The habit does not make the teacher. For many forget this---.

God has blessed me these many years in the Parochial schools and I am grateful to Him for His Blessings. Twenty four years is a long time. The graces were many but I must admit financially He better not send a long rainy day---

Due to ill helath I shall not teach next year and for a year thereafter but I shall again resume my post as teacher of the Primary Grades as soon as possible.

Thank you, Father, and say a prayer for me."

\* \* \*

"Upon completion of 3 semester hours credit (in children's literature) I will be eligible for a 6 yr. pre-professional certificate. I hope to complete this during the present school year.

I feel this salary inadequate in view of the fact that other smaller parishes pay much more. However--- I have taught for considerably less than \$150.00 per month--- and would gladly do so again if the times demanded it.

I believe the demand for lay teachers to be a growing one--- and soon cannot be met satisfactorily by the individual parishes. For instance, last year I knew of a very capable Jr. High teacher, teaching second grade in one of our Catholic schools, while in our own parish a primary teacher struggled with an eighth grade. This, and similar situations make for inefficiency and lowered standards.

I think too that wages, benefits, etc., should be more or less standardized for any one diocese, as well as educational and ability requirements for teachers.

All in all, I think the Catholic School is becoming an increasing challenge--- not only to the Religious--- but to the lay man as well."

\* \* \*

"Many lay teachers would really enjoy teaching in a Catholic School, but like myself probably didn't know that the Church was accepting them so,"

\* \* \*

"I have taught in both public (rural and large city) systems and Catholic systems, and I prefer the Catholic Schools. My own personal single complaint would be the salary, because I could be making \$3,700.00 this year in the City Schools, here in my town. I choose this because I knew Father was having a difficult time finding someone, and because it is only 4 blocks from my home.

There is an entirely different atmosphere in the Catholic schools. The children have real values and principals. They have reasons for being good, and doing good work. The primary complaint of public school teachers when they get together is "If I didn't have to be a policeman all day I might enjoy teaching." Discipline in the public schools wears you out. You have to be a veritable tyrant all day.

Besides, the Sisters are so thoughtful and considerate--- and I've taught for both the Mercy and Benedictine Orders. For example, I have two small boys at home, and one morning when they were both sick and my house-keeper failed to be on time, I called Sister and told her I'd be late. She was very understanding and when I got to school at 9:10, my children were quietly working the arithmetic assignment from the board, and an 8th grade girl was at my desk. I'd like to see that order in a public school. Public school children aren't that good for a substitute teacher, let alone an 8th grade. But as I've said, these children have real fundamental principals in their background.

Lay teachers have a dedication about them much the same as Sisters do, because the lay teacher is making a definite sacrifice by teaching in the Catholic schools----- and yet in a way I think I've chosen an easy way out because I love the Sisters, and I love to work with them, and because I find I can spend less time being a policeman. I know I would never send my boys to a public school."

\* \* \*

"We need more young (20 - 40 yrs) on the ball lay teachers and fewer (60ish) retired public school teachers. Top salaries is the key. Young men teachers with families will teach the extra class, etc., willingly for the extra few hundred.

Crowded classrooms and slightly obsolete equipment, or not quite enough equipment, will all be over looked and accepted by the teacher---if----- he or she can make comparable public school salaries.

Ideologies are fine but the bills come the first of the month. There are enough Catholic teachers in public systems to adequately staff the schools, but the higher salary, increment, etc., holds them there."

\* \* \*

"I feel that unless the Catholic schools raise their salaries, the teacher turnover will remain acute if not becoming worse.

At the present time I am earning \$700.00 less than an individual with

the same status and experience. This, of course, is an average based on salaries in the local public school. I have number of hours beyond my baccalaureate degree and have received no compensation.

I would enjoy remaining in a Catholic School System but I find that it is virtually impossible to do so with additional dependents."

\* \* \*

"From all indications there are more lay teachers becoming interested in teaching in our Catholic Schools each year. They say the ideal working conditions, cooperation of the Sisters and parents in discipline problems, and all around ideals of the Catholic School System are the things that are attracting them to our schools. Only one drawback remains and that is the low salary, however, in most cases they prefer even this to the problems that arise in public school situations. I am speaking from personal experience with these teachers both in the school where I teach and from conversations with lay teachers attending my classes at the University.

I began teaching here because they needed a teacher one year just before school opened— they needed me and our daughters were in the same school. I began teaching for \$125. per month because I was not certified and I wasn't sure if I wanted to go back into teaching—, now I have taught five years.

I found in that first year that with my family growing up so quickly and no hope of increasing our family, these children in my classroom would somehow fill the void I would soon face. Now the situation has become one of my needing them more than they need me, perhaps.

I hope to have my degree by 1960 and God willing I will remain in the Catholic schools as long as they feel the need.

I hope I have been of some service to you."

\* \* \*

"I enjoy teaching here. The children are much easier to manage than a public school. There is a certain degree of respect any teacher gets here that you wouldn't get in a public school. The Sisters are very cooperative in some subject matters.

Many parents here feel that a lay teacher shouldn't have any outside interests because the nuns don't. This irritates me. After all if we wanted to wholly dedicate our lives to teaching we could join the religious life."

\* \* \*

"We have several lay teachers in our school this year who have been teaching in the Public School System, but they seem to be very happy in our



school, and have much to say in favor of our Sisters, children and the way our school is managed."

\* \* \*

"Thank you for offering the opportunity to participate in this survey. I'm certainly looking forward to the summary.

As far as I'm concerned----- I wouldn't trade places with anyone.

Here's wishing you the best of luck in your Master's thesis----- and assuring you of the prayers of my "45" little ones."

\* \* \*

"The salary is not enough for living expenses and attending Summer School sessions. I am probably paid adequately for services (time there etc.), but it is only part time position. It is rather difficult to work at another position with teaching in order to make a sufficient salary. This is especially true when attending Summer School is desired."

\* \* \*

"Our principal is always a High School Teacher and is not familiar with primary methods of instructions. We can get help when needed from the Supervisor.

Sisters are under the rule of obedience and many Sister Principals expect this same type of obedience from lay teachers and pupils. This, I fear, is the source of many disciplinary problems in parochial schools."

\* \* \*

"Even though we are teaching in Catholic schools we should belong to our State Education Association, the I.S.E.A. (Iowa State Education Association), and be allowed to attend the State convention. We have our own Archdiocesan teacher's convention, but the County, District or State meetings would help to keep us abreast of current events and ideas in the teaching profession. I realize this would be difficult to arrange because it would involve only part of the faculty."

\* \* \*

"I wish that in colleges they would stress teaching in Catholic schools more to the student. I don't think they realize the need there is for lay teachers in our Catholic schools. There isn't as much profit financially but there is spiritually with all the good you are doing in our over crowded Catholic schools."

\* \* \*

"We have only 4 lavatories for the entire school; inadequate playground with no equipment; inadequate cafeteria."

\* \* \*

"After all what is adequate pay for a teacher? If she is a poor teacher anything she gets is too much. Perhaps I'm overpaid. Altho if I were teaching in the Public School I would receive again as much salary.

I think our Catholic Schools are doing an amazing job. These young parents are paying taxes to the public schools and besides paying for their own schools. I do not see how they can pay the teachers more.

Lay teachers must realize that dollars are not all of life. The good that one does in the school room cannot be paid in dollars and cents.

I frankly feel that the Sisters do not want Lay Teachers and can one blame them? They have their own organization----- we are like intruders. Lay Teachers must not expect the Sisters to change. It is for us to be so self sufficient that we run our own room unassisted. And I do not believe the Sisters will change.

You have launched on a very big job and may I tell you in confidence that when the Sisters know about this report they seem to think it need not be answered. Those are the things I cannot understand. Are we not all interested in the betterment of these children? I cannot justify lack of cooperation.

Pardon my rambling and writing. I have a time getting rid of the flu.

I would very much appreciate a report of your findings in this material. If I can help you further I'll be glad to do so."

\* \* \*

"In regard to lay teachers teaching in Catholic Schools, I believe the community opinion could be built up so they don't think their child is missing something very vital in the year a lay teacher is in their charge. There is more or less a barrier existing in some parents' minds toward lay teachers in a Catholic School. We try to eliminate this by having the Sisters teach

religion. In my room, the first grade Sister comes into the room for about 25 min. and I go into her room and teach printing. It works out very good and the parents seem to accept it since the Sisters are still teaching religion.

\* \* \*

"Discipline is my problem in this school. In all my teaching experience I've never encountered such unruly impudent pupils. They obey just as long as they are forced to. They have a certain fear or respect for the religious habit but it's no carry over. I went to a Christmas Program of three parish-es combined. It was such a bedlam of noise and confusion you couldn't hear anything that went on, on the stage. It was the same thing at a theatre party. Until the curtain went up it was a mad house.

The punishment meted out to offenders is the same type they had when I was in grade school. 'Work some hard long problem in arithmetic or write a theme', nothing that solves the problem in anyway. In the classroom you give them written work in order to keep them quiet. They won't follow the simplest directions because they haven't been taught to listen.

All children in the grade are required to do the same amount of work regardless of ability. Reading ability in the 6th grade varies from 3rd to 7th, 8th and 9th grade ability and yet all are given the same texts. We didn't have that condition in the public school.

I had quit teaching and was drafted into this because of the need. I did substitute teaching for a time and didn't mind that."

\* \* \*

"I was very happy to receive your questionnaire on Lay Teachers. And I would like to make a few comments. Although I sincerely hope that I am doing a worth while job of teaching in a Catholic School, I don't feel satisfied with my teaching position. To begin with I had planned on teaching in the Primary grades, but none of the Sisters wanted to give up their grades so I had to take the Seventh Grade. I am finding them very hard to handle and don't feel qualified to do a successful task of it. I am growing to dislike teaching very much and hope to get another job next year in the lower grades. If that turns out to be impossible I will look for a different kind of a job.

I wish you the very best of luck in the future and hope I have been of some help to you.

I would like very much a summary of the thesis report and find out what other teachers feel about teaching in Catholic Schools."

\* \* \*

"Although the responsibility of teaching religion is not ours alone (as the priest is scheduled to come to the rooms twice each week), I believe that it would be better if the Sisters taught religion on the other days rather than the lay teachers. I believe it could be worked out so that a Sister could come into each lay teacher's room to teach religion and the lay teacher go into the Sister's room to teach some other subject in exchange."

\* \* \*

"Also I believe the lack of lay teachers is due to some of the low wages. Naturally your public schools receive State aid and can therefore pay more. But to me, Father, what I gain in happiness and peace of mind working alongside the Sisters and Priests outweighs the high wages.

This is my first year teaching. I have one group of third graders and a Sister has the other. Sister Helene has had much experience, I very little, being my first year. Sister works hand in hand with me. I am therefore learning abundant knowledge. I don't believe I will make many of the mistakes of a new teacher who is left entirely on her own. Yet Sister is not doing all my work for me. We meet occasionally and talk over what we have covered and what we plan to cover in the future. In this way keeping our entire third grade on the same learning level or speed."

\* \* \*

"I would be quite satisfied for the time with the wages, even though they are far below that paid in the public school. But the crowded conditions in the class room is what bothers me most. And too many pupils for one teacher to give proper attention.

I have 27 in the third grade---- which would be a very nice group---- but with the fifteen second graders I feel that I am not giving them the proper attention.

The building where I am teaching was built in 1913 to accomodate 80 or 100 pupils. As I have stated there are now 201 in this system.

I hope, Father, I have helped you with your survey. I shall be looking forward to receiving a summary copy of this survey."

\*\*\*\*\*

"Not being single, and not having to support myself, I may be able to do pretty well on the salary I receive. My demands are just as great as when I taught in a public school. For this reason I think and know if wages were on a par with public school teachers, the lay teachers in the parochial schools would be more satisfied.

Young teachers are usually moving about as is the case where I teach.

Also a place to warm up a little soup for lunch would be appreciated.

The sisters are wonderful and have been, and are wonderful to work with. The parishioners are to blame for inadequacies. I am one of the parents for it is our parish in which I teach, so I guess I can take part of the blame."

\* \* \*

"I have had approximately one year of college and am anxious to pursue a course of study in the necessary fields. At present I am teaching in what one might call an emergency. However, I intend to finish my education, and if then, my salary is not a substantial one, I may have to resort to teaching in a public school, not because I'd prefer it, but because of necessity since I have two children in high school who will soon have to start college and it is necessary that they go to college. The salary I make or will be making in about two years will go towards their education."

\* \* \*

"Our pastor doesn't want a contract, he never lets you know if you are going to teach the following year until almost school time.

We are not a rich parish and my idea is to try to do my part in helping these children get a Catholic education.

My oldest child now a member of the order 'Sisters Social Service' out of Los Angeles, California. One son 22 with the armed forces, X-ray technician, formerly of MacNeal Memorial Hospital, Chicago, one son 15, Junior High, and youngest son, an eighth grader here in school.

I try to cooperate in every way I can but there is a line in working with them, more or less you feel sometimes that they prefer a Sister.

Thanking you very much and hoping that I have been of some help."

\* \* \*

"Miss \_\_\_\_\_ and I answered Msgr. \_\_\_\_\_ call for help by agreeing to teach half-days in \_\_\_\_\_. Miss \_\_\_\_\_ takes the morning work, reading, English, art and music and science. During the afternoons I teach spelling, arithmetic, geography, history and penmanship. The arrangement has worked out very well. Miss \_\_\_\_\_ and I have been close friends for years, taught together at Junior High, and find the plan works out very satisfactorily. We do not, however, like a combination of two grades ( 4 and 5) which it was necessary for us to accept this year. Previously we had as many as 60 pupils, but all in Grade 4. I am sorry but I mislaid the questionnaire and just came upon it this morning."

\* \* \*

"I think every Principal should supervise methods of instruction and discipline to a certain extent, although nothing has ever been done in this respect while I have been here. I am not criticising or complaining, just answering the question----- that if they (Principals) want to supervise methods of instruction or discipline they surely have the right to do so.

This answer might seem rather contradictory, but as a parent I prefer to have Sisters teach my children as long as they are going to a Catholic school. If they are going to have lay teachers in very many grades I'd rather send them to a public school where the class rooms aren't so crowded and they would study more science and art and have more physical education.

I have never had any disciplinary problems serious enough to refer them to the Principal, but I think if any should arise they should be referred to the Principal.

When my children are all school age I intend to teach in a public school because I am working because we need the money. The wages here aren't good but I am glad to be close to my home. When I am in a position to do so I will teach where I get better wages.

My certificate expired last year and the State Department sent me a Substitute Certificate which entitles me to teach a total of 90 full days. The Principal here will write in for a permit for me to teach the full year.

In regard to wages, I don't feel that I should ask for more wages because I don't think they can pay them-----, I just take what they offer me."

\* \* \*

"Of the fine lay teachers in our school two are credited; one is now securing credits by summer school and correspondence courses. The other one besides myself has only two years high school. I am a high school graduate and only started teaching in Sept. If the school needs me for future years I intend to go to summer school and start getting college credits toward a teachers degree. As I stated due to an emergency, a kindergarten of 63 pupils, I was asked to teach. By financial help for lay teachers I mean, help toward getting their college credits. I don't think the lay teachers mind working for a much lower salary than they would make any place else. The main objection is the travel which would occur in my case of 35 miles each way daily all summer long besides the fee involved. I think if the parish could help financially with the schooling of lay teachers they would have plenty of dependable, responsible teachers."

\* \* \*

"I feel that there is still much hesitancy in accepting lay teachers. There is much improvement as each year progresses and they become more common. Time will improve this.

Parents have, without exception, been very cooperative and friendly.

"Our Pastor thinks \_\_\_\_\_ should be supplied with sufficient Sisters to provide education for our school, and does not approve of lay teachers.

The sisters, I feel, do not accept me as they do each other. They share educational magazines, etc., and I feel I am pushing in when I go to find materials, magazines, etc., which we should all have access to. The only other objection I have is that I am not informed about changed times for Masses and other changes in schedule. The sisters, of course, know about these from the beginning. They seem to forget that I have no way of finding out the things they decide at their convent."

\* \* \*

"Lay teachers were first employed a year ago, because of shortage of Sisters. At first we were resented by some parents, but attitude was changed by 2nd Semester. Parents feel we lay teachers give our help and attention to every child, rich or poor, and help eliminate inferiority which so often the slow child falls into because he is not given sufficient consideration.

I have had a very Blessed happy married life and blessed with two normal children. We had a little girl, an angel in heaven now, I hope. Had she lived, I would be home raising her as she would be only 2 years old. Since she was taken, I was needed as a teacher in 4th grade at our Parish School, entirely unaware of the situation, our Pastor contacted me and asked me to help out last year. I had to procure a temporary certificate for last year as my previous one had elapsed. So last Summer I took college studies and obtained credits to reinstate my Pre Professional I now hold. I feel my job is a part of my life. What compensation I do not receive financially, I offer in thanksgiving for all my blessings.

There is only one main difference between lay teachers and Sisters. Simply lay teachers, teach every child with deepest interest. Show no favoritism and give their deepest interest and concern to the slow child who really needs help and a chance to become socially adjusted, and really feel a part of the group. Having taught in public schools a number of years, it was embedded in our minds to give our best to every child, and in two short words BE HUMAN to everyone."

\* \* \*

"With five years of teaching experience some years past, I went back to teaching in 1955. My first position was substituting in the Public School System.

September 1956 I started at the Catholic School, teaching 2nd grade. I found teaching in the Parochial School was a very satisfying job. Also found the entire Faculty, Sisters and Lay Teachers, co-operated in every respect.

I think all teachers whether in public or other schools should be certified by the State. All teachers should be paid a salary in accordance with the certificate they hold.

In the \_\_\_\_\_ Diocese there seems to be a very varied salary paid in the different schools, and I think there should be some steps taken to make the salaries uniform. Some of the present teachers do not hold certificates and, of course, this is not in accordance with the State laws."

\* \* \*

"I'm saying this only in the interest of better lay teacher-sister relationships and would like to point out I may be needlessly and over-sensitive about teaching. I dearly love to teach. I have a darling group to work with. I appreciate them and feel as though they appreciate me. All of my parents are very cooperative although I feel some (one or two) would rather have their children in a sister's room. But the point is, over and over, I've been hurt by some sister making a remark about my being a lay teacher, such as, 'Oh, I talked to his mother, she said she was sorry Johnnie wasn't in a sister's room', or when we were talking to a child in another lay teacher's room, right in front of me-- 'You'll like her almost as much as a sister', Truthfully, they do hurt me and I'm certain they are said unintentionally, but I think they are so used to commenting about lay teachers so much among themselves, they forget themselves. I always have the feeling that they look upon my work as inferior and that a lay teacher is someone who, more or less, 'baby sits' with a group until they are lucky enough to have a sister.

I do feel my group behaves as well, if not better, than any other group. I'm very strict. I insist that all work be finished on time and done neatly. I feel as though I teach all the required material for my grade and the supervisor of the Order where I teach has told me that I was doing well. (All things with God's grace--- I can do nothing by myself.)

The point I'm trying to make is that I don't look for praise, just that they would treat us as a teacher----- the way they want their fellow teachers to treat them. I hate the attitude that its almost as good as a sister can do----- nobody wants to be doing half a job.

I know this situation does not exist in every school. I know there are lay teachers who do not fulfill their obligations, but I think we should be judged individually. God bless you in this work. I'm happy to take part in it. I've never had a chance to say this before and won't say it again."

\* \* \*

"I feel if it is an ordinary disciplinary problem it can best be handled by the teacher. In rare cases it might be necessary to get the principal's advice or permission on procedure. I have done this in one case. The principal approved my plan and it worked out well.



Our difference is mainly this--- I believe that if a child has done something he should first be brought to his teacher, and if she sees fit she may take him to the principal. This is roughness on playground, talking, pushing, etc., discovered by a Sister who is not the child's teacher. In our system the Sister takes the child to the principal, wastes her time and as far as I am concerned does not accomplish anything. I made my thoughts known and since this my wishes have been respected. I think if a Sister or lay teacher is always running to the principal with petty discipline problems the children, even small ones, see a weakness in her control of the pupils.

I hope this has been of some help to you."

\* \* \*

"As a married woman and mother of two school-age children I find teaching has brought me closer to my children thru a community of interests. I returned to the teaching profession because my husband had incurred heavy debts which were impossible to pay off on his salary. Also, in the male mind there is less objection to a wife working as a teacher or nurse or any other profession than doing office work or clerking in stores, because I suppose of the public service connotation of the professions."

\* \* \*

"I think that lay teachers in Catholic schools are good and add some influence to the children. However, children it seems, are more free and do not give as much respect to lay teachers as they do give to the Sisters and Priest.

The parents (some) are somewhat set against lay teachers because as they say: 'We send children to a Catholic school we want Sisters and priest to teach them; if we want to have lay teachers we would send them to public schools.' Some parents also think that they can influence lay teachers more than the sisters. I have found this out from my first year, which was last year, because I was young and inexperienced this really bothered me.

Not all parents are this way, some help in all ways possible and are very helpful and make teaching pleasurable."

\* \* \*

"The new Iowa State law requiring four years college in 1960 will effect a large number of teachers in the schools."

\* \* \*

"I believe there is a definite need for lay teachers in the Catholic schools as the number of Sisters to teach is not increasing in comparison to the rising enrollments in our schools.

I find Sisters very fine to work with and the salary they pay me is adequate for my status in life. My family is raised, my expenses at home have not increased. However, in order to attract young people to teach in our schools I believe Catholic schools will have to make their salaries more attractive. For a young person to pay board and room, etc., they could hardly afford to teach on my salary. I believe a young person would be more interested in the salary than an older person like myself who eats and sleeps whether I'm teaching or not.

\* \* \*

"I feel Catholic lay teachers would more readily teach in Catholic schools if they could receive adequate salaries and if they could be assured of a permanent teaching position in the school.

As for myself, I could probably not get along on my earnings but since I am married and my husband earns a good salary, my needs are not so great. The salary I receive is more or less mine to do with as I like. I have in mind helping my daughter who will be in college in several years. At the present time I am taking a college course and hope to teach 5 or 6 years more if God is willing."

\* \* \*

"From contact with other teachers, I would imagine higher pay. I think that if a Catholic girl would spend at least one year teaching in the Catholic school it would help lessen the problem of lack of teachers, but no doubt would create new ones.

Another objection to teaching in Catholic school is the large classes but that would only create another problem. Smaller classes mean more teachers--- same problem."

\* \* \*

"I had a Standard Elementary Certificate until it expired in 1945. In 1956 I applied for a substitute certificate. I can only teach 90 days a school year. I can teach half days through the year. This school is as most, in need of teacher help. I was contacted by other Catholic schools in the City to do the same for them, but since this school asked first I have helped here.

I have three sons, ages 11, 10, 8, in another Catholic school. My husband has a good job with sufficient pay so this work is to make myself feel useful."

\* \* \*

"I think one of the draw backs of teaching in a private school is lack of teaching aids. They do not have the finances to give much material for enriching programs. Libraries are not nearly adequate. Much of the material I use must be purchased and paid for from my own personal funds.

My pastor is inclined to go all out on religious materials and begrudge buying either materials just as necessary in teaching the 4 R's, and Science. He also has the idea that 40 pupils in a class is an ideal number. He still talks individual help-- which is practically impossible in a two grade arrangement. It takes all my time having classes without individual supervision, which is important. I spend about two hours daily outside of school time checking and grading papers, which is the only solution I can find for helping individual pupils."

\* \* \*

"I have been told many times in the past six years that my work was very satisfactory and was doing even a better job than some of the nuns. My religion course has been highly praised by parents, Sisters, and the priests whom I have been working for. Our School Supervisor said as much as that the lay teacher has a great advantage over the Sisters because of the knowledge of the outside world.

I also believe being a mother of thirteen children gives me a greater advantage of handling the many and various problems which arise in the class room.

Even the older boys and girls have a wonderful respect for the lay teachers.

I love my work, and the children love me. When I'm in the class room my mind is there to."

\* \* \*

"Attending the Diocesan Inst. in \_\_\_\_\_, Iowa in Oct. were all the lay teachers as well as the Sisters. The lay teachers to whom I'm acquainted are as interested in their work as any teacher in a Public School. I really think I'm more interested than if I were teaching second grade in a Public School. First, I know I'd not be able to handle 54 children of the public school like I do my 54 this year. I find the children are more disciplined in their home and remain that way at school. I feel proud of the way my group of 54 respond."

\* \* \*

"The crowded situation in my class room makes it impossible to carry out many projects which I feel would enrich the program, such as dramatizations, physical training, free library access, individual interest discussions, free choice of activities in spare time, help for both above average and below average pupils, and many others.

This may be entirely irrelevant, but one point upon which I find it hard to agree with Sisters, both in this school and in others in which I have worked, is the proper and healthful temperature in which children should work. Children come to school dressed in the clothing in which they are comfortable in their own homes, and find themselves sitting in a class room whose temperature is controlled by a nun who is completely enveloped in voluminous layers of heavy clothing, to which she has accustomed herself both by force of choice and duty. The child must sit for long or short periods of inactivity while the Sister may move about freely and thus not really feel the need of more heat or less outdoor air.

Is the answer more sensible clothing for the Religious or for the children and lay teacher?"

\* \* \*

"I hope this meets with your approval and what you wanted. In many ways I may not qualify to answer all of the questions because this is my first experience in a Catholic school and substituting half days; I do not get the experience a full time certified teacher would have.

I enjoy teaching and also liked the public school system where I taught for 6 years, very much.

I let my certificate expire because two small children kept me home. I had planned to renew it when they were in school but this situation came up last Sept. and I was able to arrange help with my children so I was able to help Sister out. I help the students from \_\_\_\_\_ doing their practice teaching and also teach 3 classes in 5th grade. Love every minute of it and only wish I could be there all day.

This is the first I have ever received any questions from you. Your letter stated I may have received one earlier but this is the only one I have gotten."

\* \* \*

"The teacher who was here before I came was asked to leave because she couldn't manage the room. I think the main reason was because there were 47 in the second grade and they need so much extra help at that time. I've had lots of past experience and manage to keep them under control, but even tho' I work every night on school work, I know I'm not doing as much as should be done!"

\* \* \*

"When I came to \_\_\_\_\_, I did not know that Lay Teachers could teach in the Catholic Schools and that they were needed. When I could not get into the Public School because of a lack of my degree, I thought I would have to go into other work. Then a good friend told me that the \_\_\_\_\_ School needed a first grade teacher. Monsignor gave me a starting salary of \$200 a month for 9 months which was better than he had ever offered. You can see, I have had one raise since then. I know that they would like to do more. If only the salary was raised so that it was spread over the twelve months, then it would be liveable for a young teacher. This way I have to work during the summers.

I like the work here because you can appeal to a child with the love of Jesus and His Blessed Mother. I feel a great responsibility for their souls as well as their minds. The first grade day is much longer than a day in the Public Schools. We go to Mass which is a wonderful beginning and then start a school day with prayer as well as the Flag Salute. It is wonderful to be able to talk of Jesus and not have to hold back His Name.

I hope this will help a little, Father."

\* \* \*

"I am a young Lay Teacher, Father, and have taught in the Catholic Schools seven years, which includes teaching in four States, Minn., Iowa, Illinois and Texas. I have enjoyed these years a great deal and feel the system & difficulties are the same all over.

The salary, of course, is small, but I feel that if maybe the classes were smaller this financial business wouldn't always be uppermost in our minds.

Because of motherhood approaching, I terminate my teaching career at the end of this semester. However, the joys and pleasant memories will always linger.

My sincere best wishes on your thesis, and I hope this has been of a little assistance to you.

May I please have a summary report of your thesis?

\* \* \*

"My opinion in regard to the Lay Teacher and Sisters (not the Principal) is the fact that the Sisters sort of resent having same in their school. They interfere much in matters of discipline (which I have never had any trouble with before--- nor now). Being its their school I guess they have the right."

\* \* \*

"I feel that teaching in a Catholic school is a means of doing parish work. But I also feel that the schools should be adequately equipped. I think this one in particular is an insult to Catholic education. Granted, it takes more than equipment to make a good school. But most certainly good equipment, good books, reference material, art goods, etc., help students, and I feel, encourage them to do more things on their own."

Next year the High School will be gone from here to a new Central Catholic high school. Perhaps at that time something will be done to 'build up' the grade school."

\* \* \*

"The answers to some of these questions may seem rather biased, however, in reference to question #31, it is my opinion and experience that there is an insufficient amount of participation between the lay teachers and the Sisters in faculty conferences and school decisions. Up-to-date, changes in schedules and routine have been brought, on several occasions, only a few hours in advance, causing much unwarranted confusion.

In reference to #33 the main reason there exists a lack of sufficient cooperation and harmony between Sisters and lay teachers is because of the teaching Sister's failure to appreciate the lay teachers' secular obligations in the vocation of either a married or single life.

For added information, I have 51 students in my classroom, which is not unusual in Catholic schools. An ardent program should be developed to convey to the prospective lay teachers the great advantages and obligations to relieve the teaching Sisters and lay teachers of this great, but rewarding, responsibility.

If it pleases the Reverend Father and is not too inconvenient, I would appreciate a copy of your thesis.

Wishing you God's Blessings."

\* \* \*

"At the time I changed to Catholic schools I needed the help (mentally) of the Sisters & priests. We lost our oldest son in Korea. Missing in action for three and one-half years. Also lost a boy whom I helped raise. Without the spiritual help I would have broken under the strain.

However, among the older Sisters I've been referred to as that 'Public School Teacher.' In five years this has been my only criticism."

\* \* \*

"I feel this report includes every thing in the line of actual teaching in the school.

However, the most gratifying thing I found working in a Catholic

School was the warm understanding I received from the Sisters. The answers I received when in doubt in Religion classes and the overall feeling while working there.

I have only the best to report from my experience. The reason I am not teaching this year is they have a full staff of nuns and do not need a lay teacher. I have done substitute work for two weeks when one of the nuns was ill.

Hoping my answers have helped you in some way, Father."

\* \* \*

"The nuns are very helpful in every need. I feel free to ask for help at any time for any purpose. However, we are seldom consulted in important matters or things that concern us. If we have a free day coming, the nuns decide when it will be. We have no voice in the matter. When we had parent-teacher conferences, the nuns scheduled them without consulting us on convenient times. Then, too, the salary is below all normal wages for teachers.

However, I am enjoying the children and freedom. We are left to ourselves and are mostly on our own for private decisions. The main thing I enjoy is the free use of my own religion in all classes throughout the day."

\* \* \*

"Parents are my pet peeve. Many of them seem to think that lay teachers are not capable of teaching their little darlings. They seem to delight in questioning the teacher's authority (even in front of the child.) The latter, in my opinion, shows not only ignorance and bad manners, but a lack of appreciation for the person who tries to impart knowledge to their child all week."

\* \* \*

"This is the first questionnaire that I received from you and happy to fill it out.

I feel as if God has blessed me as this is the grade I wanted to teach and I enjoy working with the nuns, and especially with the nun I'm working with. She is just wonderful and seems satisfied with my work. Everything I do seems to be OK with her."

\* \* \*

"I think the thing that bothers me most is the feeling of being inferior in comparison to the Sisters. Too, I often think that parents and others

Often feel that the only reason we are in a Catholic School is because we cannot get a job elsewhere. This is not true----- in our school 3 of the 4 teachers are certified and the 4th is qualified but not in Iowa. I have never applied in a public school in my 3 years out of college.

Another thing that 'irks' me is the way all problem children (I mean discipline problems) are given to the Sisters as if to imply only they can handle them. Also special families are always put in Sisters' rooms because lay teachers are not good enough for them.

In our particular school the pastor never, ever makes a point of recognizing the lay teachers. In fact we are ignored to such a point that it is almost unbearable.

It is a parish in which 'money talks' and I think this is the basis of all my pet gripes for it seems to be a question of who people are and not what they are and this seeps into the administration of the school."

\* \* \*

"This is my first year of teaching. In comparing with teachers in public schools the Catholic school doesn't seem attractive enough to secure many lay teachers. In our city or public school the teacher, just beginning makes \$3,200.00 a year, has an average class of 25 children, gymnasium space for games, folk dancing, etc. The classrooms are larger, more attractive. The Catholic schools in Sioux City are, except for two, old schools, very much overcrowded, without adequate toilet facilities, and old buildings needing repair.

In my school there is one other lay teacher besides myself. We are both younger than the rest (7) of the faculty. So far this year, there have been three or four faculty meetings, held at the convent. The lay teachers were invited only to the first one. We are not asked about any decisions concerning the school, many times we are told news, etc., at the same time as the children. The Sisters are not reluctant to reprimand our classes while we are in authority. A few times they have given directions directly in opposition to ours.

The children do not respect a lay teacher, they are very respectful towards the nuns but constantly question actions of the lay teacher. I think this attitude is due in part to the attitude of the parents. Parents have sent notes, telling me how to teach, when to have tests. They criticize a lay teacher much more than a Sister."

\* \* \*

"It gives one an opportunity to emphasize the spiritual side of things. One feels that he is educating more the totality of the human beings."

\* \* \*



"Salary hasn't been primarily on my mind of late (Maybe because I'm over that first hard jolt after finishing school). Thinking I would be living on "Easy Street", when I began working plus paying off that still gruesome debt, but instead finding myself after one year's work, during which time no money was spent freely, broke and with the argument of a debt a bit larger these facts were hard to take as so many know.

Now do I think I'm being paid enough? My answer would depend on whom I compared my salary. If with the Catholic school-yes. If with the public school the answer is no. Also I would have to ask-Is it enough to live on-I don't think so. Yes, one could by pinching every penny, spending none for any extras of any sort, but living in the world such is not favorable to the many un-Apostolic people as I.

They cry from January to January about public school teachers being underpaid. This I agree with considering the money that has gone into the education of a teacher plus the requirements being added every day, etc, etc. Now if the public school teacher is underpaid-how much more are the Catholic lay teachers underpaid. It also seems to me that in a Catholic school one must give more of himself. In plain words, he works longer, etc. etc. Actually, upon this I don't frown, rather this seems to be one of the greater elements of satisfaction.

I could probably go on and on and maybe yet not say anything, but I won't. Will end this by saying regardless of salary, benefits, and etc. I know I am happy where I am and have been from the start."

"The greatest problem here is a very heartless and inconsistent principal. She is Very rude to most people. She favors a few that take music from her beyond fairness to others. She never teaches or substitutes for anyone. She has fewer music students every year. Gives all the lessons in school time and heads for the convent at three o'clock. Practicing in school time, she changes the time of the lessons very frequently. One never knows when to have classes or how many must run out. She sends the children out to do her errands, to buy popcorn, has them selling magazines, cards, seeds and on into the night. It seems someone is always knocking on the door or running out of the room. A very distracting situation, otherwise it is very gratifying teaching Catholic children and working for the parish. Father \_\_\_\_\_ gives me \$60.00 expense money a month as I have to drive ten miles each day."

"We need more teacher's meetings. More open meetings of parents and teachers of which we have none. Younger priests who will take an interest in the school. Our priest is not very well and never comes to the school. The children would have more respect for the priest if he was out among them."

"I feel that if the Sisters would only realize that a lay teacher is just as important as they are and that both are here on this earth to do the same work-Teaching. Just as the Sisters choose the religious life as their vocation in life, a lay teacher chooses teaching as her vocation."

"Discipline-there is no trouble or disagreement here. It seems to me students are unnecessarily repressed. My experience here shows children behave better in other schools. Here one is dishing out punishment continually. They expect it. It seems to be a part of the routine. I have heard from parents that their children are so rough and ornery when they get home from school, parents can't understand why they should be so."

"I have taught in three different Catholic schools here in \_\_\_\_\_ and find them all quite different as far as the Sister' and lay teachers' relations go. Being one of the pioneer lay teachers here, I have also seen a lot of changes in those relationships. At first, I think, the nuns found us hard to accept, just as the parents did. We were sort of a "necessary evil". Today, I feel that has changed a good deal, although some Sisters would still have the lay teacher feel she is inferior and incapable. A big complaint common among lay teachers is the fact that we are told, so often at the last minute, about some school activity that requires re-arranging our home schedules and plans. This is hardly fair to the teachers who are wives and mothers."

"The amount of pay that I receive will just about pay expenses for the nine school months. Then I will have to do something this summer. I also miss out on the retirement of public employees which I have contributed to in the past. I doubt whether I will continue to teach in Catholic schools."

"The Sisters are wonderful to work with. The knowledge that one is in a small way, helping these children learn how to live that they might gain eternity with Our Divine Lord is most gratifying in that you are doing it for Our Lord."

"Why do you want lay teachers? I don't believe lay teachers have that "something" the Sisters have. Catholics pay dearly to send their children to Catholic schools where the nuns teach. I would rather they taught mine."

"The first year the Sisters were good to me. I believe they were surprised that I was serious about teaching and not doing it for money alone. Since the first year, much more is expected of me, and somehow I feel they resent the lay teacher. There is such a thing as professional dignity. I know for a fact that at one school they hired an unqualified person to teach just because she could be had cheaply."

"I know several girls who would prefer a Catholic school, but the salary is not enough. If something could be done, like a small raise each year, I am sure more young girls would come in. Then too, there is no fund when they are too old to teach, as the public school system has."

"Some parents object to having their child taught by a lay teacher. One parent in particular made the remark, 'That if she wanted her child taught by a plain woman', she would have sent him to a public school. I am happy to say that at the end of the school year she did come to me and expressed her gratitude that I 'taught just as well as a nun.'".

\* \* \*

"Every child must have a reason for learning, a goal. He is taught that heaven is his goal. He is here to know, love and serve God. Therefore, he must first learn all he can about what he is to do and then if he does it to the best of his ability and out of love for his Creator, he will finally reach his goal.

Too many times, we teachers forget that just as we feed and nourish the mind so must we feed the soul. My greatest satisfaction and reward is when I see the little ones receive their Blessed Lord in Holy Communion."

\* \* \*

## LAY TEACHER'S CONTRACT

Name of School \_\_\_\_\_

City-State \_\_\_\_\_

It is hereby Contracted and Agreed by and between the \_\_\_\_\_  
 Parochial School, \_\_\_\_\_ and \_\_\_\_\_  
 a qualified teacher, that the said \_\_\_\_\_ shall teach  
 in said \_\_\_\_\_ Parochial School for the term of  
 \_\_\_\_\_ months for the sum of \_\_\_\_\_ Dollars,  
 commencing on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_\_, and  
 ending on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_\_.

In witness whereof, we have here unto subscribed our hand this \_\_\_\_\_  
 day of \_\_\_\_\_, 19\_\_\_\_\_.

Teacher \_\_\_\_\_

Principal \_\_\_\_\_

Pastor \_\_\_\_\_

LAY TEACHERS' GUILD OF DAVENPORT

## CONSTITUTION

ARTICLE I

## NAME

The name of this association shall be: LAY TEACHERS' GUILD OF DAVENPORT.

ARTICLE II

## OBJECTS AND PURPOSES

The objects and purposes of this association shall be:

- (1) To associate together the Catholic lay teachers in Catholic schools of Davenport, Iowa and Bettendorf, Iowa.
- (2) To foster the spiritual and professional development of the members.
- (3) To implement such other mutual benefits as may accrue to the members and to the schools from such association.

ARTICLE III

## MEMBERS

The following persons shall be eligible for membership in the association:

- (1) Any Catholic lay teacher holding an academic degree or State certificate and teaching in a Catholic school as a full time, part time, or substitute teacher.
- (2) Any teacher's aide assisting in any work connected with the Catholic schools in the city of Davenport, Iowa or Bettendorf, Iowa on either a full time or part time basis.

(3) Any person desirous of promoting the objects of this association.

(4) Any person whose application for a teacher's position in the Catholic schools of Davenport, Iowa or Bettendorf, Iowa, has been approved by the Board of Directors and by the Superintendent of Diocesan Schools.

#### ARTICLE 1V

##### GOVERNING BODY

The business and affairs of the association shall be conducted by a Board of Directors composed of fifteen members, who shall be chosen as follows:

- 1-A Spiritual Director appointed by the Bishop of Davenport;
- 2-One Director from each of the nine parochial schools in Davenport, Iowa, and Bettendorf, Iowa, each of whom shall be approved by the pastor;
- 3-One Director representing each of the Catholic secondary schools in the city of Davenport, Iowa. to be approved by the respective Principals of said secondary schools.
- 4-Two Catholic lay men, who shall be residents of either Davenport, Iowa or Bettendorf, Iowa.
- 5-An Executive Secretary, to be appointed by the Diocesan Superintendent of Schools.

Any vacancy existing in the Board of Directors, except that of Spiritual Director or Executive Secretary, shall be filled by the Board of Directors subject to the approval of the Pastor or Principal, as set out above.

The officers of the association shall consist of a President, Vice President, Secretary, and Treasure, to be chosen by the Board of Directors. The officers need not be members of the Board of Directors. The office of Secretary shall be in addition to that of Executive Secretary.

The term of office and time of election of the officers shall be provided for in the By-Laws of this association.

#### ARTICLE V

##### AMENDMENTS

Amendments to this Constitution shall be made at any regular meeting or at any special meeting called for that purpose by a two thirds (2/3) vote of the members of the association present. No proposed amendment shall be acted upon at any special meeting unless a copy of such proposed amendment has been mailed to each member of the association by the Secretary at least ten days before the date thereof.

Duties of the Board Members  
of the  
Catholic Lay Teacher's Guild

1. To aid the Superintendent of Schools in securing well qualified lay teachers and aides.
2. To publicize the need for lay teachers.
3. To investigate the certification, professional reputation and personality of all applicants.
4. To maintain a file on all approved teachers and aides.
5. To maintain contacts with the Principals of the Catholic schools and to notify teachers when positions are available.
6. To foster the spiritual and professional development of lay teachers and aides.
7. To secure scholarships for lay teachers.
8. To present and discuss problems peculiar to the lay teacher.
9. To work with other agencies in the promotion of educational projects.
10. To seek solution for the current problems in Catholic education.



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APPROVAL SHEET

The thesis submitted by James Michael Janssen has been read and approved by three members of the Department of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

DEC 11 1958  
Date

J. A. C. ...  
Signature of Adviser